The Methodist Woman

February, 1944

THE METHODIST WOMAN

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BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

MRS. GEO. W. KEEN, Publication Manager

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OUR COVER PAGE

The innovation in the cover of this issue is made in order that our constituency may have this valuable picture to use in connection with programs on Brotherhood Month and with their study of "The Church and America's Peoples." It is a montage by Alexander Alland, artist, and is used in the current book, *Together We Build America;* price, 25 cents. Order from Literature Headquarters.

Addresses of "Gripsholm" Missionaries

Missionaries recently returning on the "Gripsholm" are handicapped in contacting the constituency supporting them and their many friends by the necessary release of their book of addresses in internment camps. They are asking that their friends contact them. Addresses are as follows:

From China

Adams, Marie, Portville, Indiana.

Alsup, Alice, 2327 Oakdale Blvd., Ft. Worth, Texas.

Bonafield, Julia, Tunnelton, West Virginia.

Blackford, Mary, 1635 Washington, St. Louis, Missouri.

Bost, Ethel, Cornelius, North Carolina.

Butler, Rosa May, 363 Broadway, Dobbs Ferry, New York.

Evans, Florence, 397 W. Monticito, Sierre Madre, California.

Frantz, Ida, 22 Beverly Place, Dayton, Ohio.

Green, Alice, Graham, North Carolina.

Hawk, Mary Ellen, 858 McCallie Avenue, Chattanooga, Tennesse.

Herbert, Anne, 125 Broad Street, Sumter, South Carolina.

Hobart, Elizabeth, 621 Foster Street, Evanston, Illinois.

Hollows, Bessie, 5 Tenney Street, Methuen, Massachusetts.

Jaquet, Myra, care of Mrs. Ballard, 1137 Lincoln Avenue, St. Paul, Minnesota.

Killingsworth, Louise, Fayette, Mississippi.

Knox, Emma, 81 Irving Place, New York, N. Y., care of Mrs. Russell Wright.

Nutting, Clara, West Newbury, Massachusetts.

Powell, Alice, care of Mary Gows, Scenery Hill, Pennsylvania.

Prentice, Margaret, care of Mrs. F. Duckworth, 2843 N. Natchez Avenue, Chicago, Illinois.

Robinson, Louise, 527 E. Main Street, Murfreesboro, Tennessee.

Stahl, Ruth, 1226 S. Linden, Alliance, Ohio.

Stephens, Lillie, Farmer, Tennessee.

Studley, Ellen, 1017 Waterloo Street, Los Angeles, California.

Thomasson, Leona, Methodist Hospital, Brooklyn, New York.

Troy, Nina, 114 S. Mendenhall, Greensboro, North Carolina.

Twinem, Marguerite, 219 E. North Street, Anaheim, California.

Webb, Lucy Jim, Jackson, Georgia.

White, Mary Culler, Conyers, Georgia.

Wilson, Emma, 1201 E. 11th Avenue, Winfield Kansas.

From Japan

Hodges, Olive I., 17 W. Englewood Avenue, W. Englewood, New Jersey.

Paine, Mildred Anne, care of Mrs. Alvale T. Otis, 69 Clinton Street, White Plains, New York.

Wolfe, Evelyn, care of Mrs. J. H. Lucas, 2646 Reilly Road, Wheeling, West Virginia.

The Methodist Woman

Brotherhood Month

EVERY Christian must be seriously concerned with the ominous signs which indicate that, as victory for the United Nations on the battlefield draws nearer, certain elements in America are intensifying their campaign of spreading hate, which, lately, has resulted in open violence against the Negroes in Detroit and against the Jews in Hartford and Bridgeport.

Faced with this condition, Christians prominent in public life have spoken out strongly. "Racial hatred is an outlaw in American life," Governor Dewey says. "Racial bigotry is the barometer of defeat," Wendell Willkie states. "No real red-blooded American who believes in the principles upon which the government was founded can be a party to or encourage in the slightest degree any exhibition of bigotry or intolerance," is the pronouncement of Alfred E. Smith.

All Americans are concerned with the defense of their liberties. Christians in particular are concerned with the preservation of Democracy because the democratic structure is an expression of Christian principles. Lose these liberties, lose these principles, and we lose a vital expression of our Christian effort in the world.

The Department of Race Relations of the Federal Council of Churches,* the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service, and the Christian Institute for American Democracy are doing a splendid job of education along these lines. Says the Christian Institute for American Democracy in a recent newspaper release, "This is our society. Its ideals are ours. In large measure, the men who founded America were products of centuries of Christian thought and Christian living. This nation was founded by men and women who in a majority of instances sought its shores in order to have the opportunity for a fuller expression of their religious convictions.

"In America, we hold that all men—regardless of race, or religion, or cultural background—are equally members of this fellowship which we call the American Democratic Society. There are no strangers here. There are only men who are brethren. That is the democratic principle which owes it strength and validity to Christian precepts."

The month of February has been proclaimed by the Federal Council of Churches as Brotherhood Month. It comes with a timeliness this year. The Rt. Rev. Henry St. George Tucker, president of the Federal Council of Churches of Christ in America, says: "In these critical days of war abroad and group conflicts at home, we have come to realize how close to the surface is the spirit of mob violence. Our democracy is in the balance. Doubt is cast on the sincerity of Christians. We confess, individually and corporately, our failure to appreciate and understand all peoples as members of a common brotherhood. Where Jesus succeeded with ease and naturalness in such things, too often we have been awkward and insincere. Meanwhile, persons of differing languages, customs, and complexions in our midst are suffering from unjust discriminations and unfair practices.

"Being sorry, however, is not enough. We want to do something to make amends and straighten the way for the future. Sharing with others the annual Race Relations Message of the Federal Council of Churches will help (see page 4). Seeing to it that group leaders know about the excellent programs and material prepared by the Department of Race Relations will help. Working through intelligent and alert community race relations committees will help. *But better race relations will come primarily from better personal relations. It is a question of man-to-man personal contact, first-hand experience, learning by working together.*

"By friendly, personal understanding of people in differing groups, we can solve the great American race problems. With mutual understanding and good will there is promise of steadfast, united loyalties and co-operation toward ultimate solutions."

The Christian Institute for American Democracy calls on all Christians to promise that—

"As Christians who know that God has created all men in his image, and that Jesus Christ came into the world to redeem all mankind, I promise that, God being my helper,

"1. I will do my best to commend the gospel of Christ to all men by loving them and serving them;

"2. I will renounce racial and religious hatred as that which is contrary to Christian principles and the best interests of my country;

"3. I will do nothing by word or deed to spread rumors about or arouse hatred against any racial or religious group;

"4. I will come to the defense of my fellow Americans against hate attacks and answer anyone who speaks, in seriousness or jest, along lines of racial or religious hate."

*Worship services are available. Order only from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Price, $1 a hundred.

A Message

from the Federal Council of the Churches of Christ in America

THE belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty, and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and co-operation into the fabric of our thought and life. We must not, like our enemies, commit the sin of racial domination based upon theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a co-operative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolution and recurrent wars.

Our cause is that of millions of men and women of many nations and races who are resisting tyranny. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown and black, and four hundred millions are white. We must remember without regard to racial distinctions that China, India, and other nations are our allies. We cannot achieve a co-operative world order without them—nor should we!

There must be a change on our part not only of policy, but of manner; not only of behavior, but of heart. For in this conflict in which every race is involved, and in which freedom is a shining goal, we, as a nation, shall prove our sincerity by achieving within our boundaries a vital community, irrespective of color or cultural heritage.

Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places—with growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society—make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction. We must and can achieve redeeming attitudes, methods of common understanding, ways of friendly living, and convictions of spiritual unity.

WHAT CAN WE DO?

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exits and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds. Public opinion is personal opinion.

As Christians each of us (1) should enlist in the organized movement for interracial brotherhood, and wherever there is a struggle for advancement of all the people; (2) should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation; (3) should give active support to the Fair Employment Practice Committee against discrimination in employment in industry; (4) should oppose vigorously all policies and practice of racial discrimination in the armed services.

Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of his Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into his fellowship.

Faith Under Trial

By Marguerite Twinem

"GREET it as pure joy, my brothers, when you come across any sort of trial, sure that the sterling temper of your faith produces endurance: only, let your endurance be a finished product, so that you may be finished and complete, with never a defect." (James 1:2-3, Moffatt.)

At Thanksgiving time, in 1942, when asked for which fruit of the spirit I was most thankful, I said, "Joy." Were you, too, surprised that it comes second in the list of fruits? Moffatt says, "The harvest of the Spirit is love, joy, peace . . . ."

In March, 1943, on hearing that all foreign aliens in North China must go into the Weihsien Assembly Center, a young friend, a Chinese student in a large government university in Peking, came to me and asked me to tell him how to pray for me. In my mind that list was again rehearsed. Love. Joy. Peace. Good Temper. Kindliness. Generosity. Fidelity. Gentleness. Self-control. What a list! I knew I'd need each one as I'd never needed them before. Each one in the light of the coming experience of a concentration camp took on a new significance, urgency, and importance.

In China, the Chinese use red to symbolize joy. We were wearing red arm bands as a sign that we were Americans and enemy aliens.

In our overcrowded internees' camp would not joy be the most needed and most appreciated fruit? Would it be easy? Could one have it in his own strength? My Chinese friend became my prayer partner praying for "joy."

It was within my first week in the camp where eighteen hundred were finally assembled, where surroundings were ugly and unkept, tasks were so numerous and difficult because of lack of conveniences and equipment. Living quarters were so overcrowded, food was so inadequate and unappetizing, cold was so penetrating, rumors were so disturbing, nerves were so taut, and hope so dim that I found my verse: "Greet it as *pure joy* when you come across *any sort* of *trial, sure* that the *sterling temper* of your *faith* produces endurance." There it was in a nutshell! Pure joy possible because of the sterling temper of one's faith which would produce what one needed in the trial—endurance.

Then I remembered that our poor, persecuted, yet radiant Christians would, as they related stories of bombing, fire, stealing, whipping, torture, and loss of loved ones, constantly say, "Thank you, Lord," and again, "Thank you, Lord." They were experiencing pure joy because their faith was sterling, producing endurance.

Paul said: "Rejoice in the Lord always: I will say it again, Rejoice." He knew anxiety but he also knew pure joy and God's peace that follows.

So we were victorious in him who strengtheneth us. But you in America "were kind enough to take your share in our trouble," and so the "Gripsholm" made its second memorable trip.

Our verse ends, "Let your endurance be a finished product, so that you may be finished and complete, with never a defect." That means the complete harvest of the spirit. Are these fruits maturing in your life and mine? Let our faith be a sterling faith producing an endurance that will bring a finished product in the year 1944.

February 27 to March 5, 1944

Week of Dedication

***Theme:* "The Church at Its Best"**

ALL Methodism is anticipating another spiritual advance through the observance of the Week of Dedication, under the challenging theme indicated above.

The observance of this period of dedication will begin in each local church on Sunday, February 6, or as near thereto as may be possible. It is recommended that on this day a special effort be made to enlist our people in daily Bible reading, meditation, and prayer. Three-minute lay speakers will be used on the Sundays in February in preparation for the Week of Dedication. Special emphasis will be placed upon the services to be held during the week of February 27 to March 5, when subjects of major importance in these crucial times will be discussed. The women of the church are asked to give every co-operation in securing attendance at these meetings.

The free-will offering to be taken on Dedication Sunday, March 5, will be used for needed advance though World Service giving and none of it goes toward the work of the Woman's Society.

May we use every effort to make this Week of Dedication a heart-warming, spiritual experience which will better fit us as individuals for the opportunities for service which come to us as members of a great Church.

MRS. J. D. BRAGG, *President*
MRS. W. M. ALEXANDER,
Chairman Spiritual Life Committee

News from the "Gripsholm" Missionaries*

(As told at Annual Meeting, Woman's Division, Buck Hill Falls, Pennsylvania)

The "Gripsholm"

The "Gripsholm" means much to the churches of Canada and the United States. It breasts the seas as a symbol: Christian missionaries will not cease to sail to and fro, in the name of Christ and in the service of man, for the building of the world that must be. It is in no sense a retreat, this return of strategic missionary forces on the "Gripsholm." It is a circumstance brought about by the world struggle in which we all are. It is an event in the long history of the world mission of Christianity, *which has never known defeat.* It is a part of the global regirding for the spiritual march forward which the world must make, free of hate, full of the spirit of help. (Foreign Missions Conference of North America.)

We are bringing to you this month statements made by missionaries who returned on the "Gripsholm" at Buck Hill Falls., Pennsylvania, during the Annual Meeting of the Woman's Division of Christian Service. Their faith heartened us all!

Filipino Christians Assuming Greater Responsibilities

Statement by Florence Evans, from the Philippines—caught there en route from China in 1941

As things became more difficult in December, 1941, almost all the missionaries in the Philippines came into Manila. Most of them left hurriedly and brought only a suitcase with them. Miss Patricia McHugh had to leave without even a suitcase. Miss Wilhelmina Erbst and Miss Anna Carson did not come to Manila. Miss Carson is interned in the Baguio Camp. Miss Erbst has been allowed to remain in her home in Bayombong, probably because of her advanced age. With those two exceptions the rest of us moved to Harris Memorial Training School. When we knew the Japanese were coming we set up housekeeping as one family, men and women. On January 10 we were taken into the internment camp, Santo Tomas, and were there only five days. January 15 we were released and went back to Harris—the staff of Mary Johnston Hospital to their compound.

About a month later Don Holter and Francis Brush returned to the camp, as did Patricia McHugh a little later. They are finding there large opportunities for a much-needed Christian service to the other internees. Dr. Holter as chairman of the Internee Relations Committee, which is the liaison organ linking the entire internee body with the official authorities, is in a most influential position, as this officer is considered as virtually the first morale officer of the camp. In June or July, Herbert Riley, Jr., returned to the camp to avail himself of the better educational facilities there.

The missionaries at Harris Memorial Training School are:

Mildred Blakely	Gertrude Feely
Bernice Cornelison	Elizabeth Roberts
Leila Dingle	Nell Dyer
Helen Moore	Roxy Lefforge

The missionaries at Mary Johnston Hospital are:

Hester West — Mary Deam

Elston Rowland

The entire group at Harris has felt the spiritual experiences that we have had—it has been a time of growth for all of us and we have learned a great many things living together in that small group. We have had opportunities not available before for Bible study, and I am very thankful for this study which I had under the leadership of Roxy Lefforge.

Filipino Christians have been assuming more responsibilities than ever before. Various Methodist churches are carrying on. Most pastors and deaconesses are working. The Filipinos just wanted the missionaries to have everything they needed. Foods were brought in, more money than they could afford. Their love and responsibility for the missionaries was a touching thing.

Last January we were curtailed in our movements more than when I left. Those in Manila may move about the city on necessary errands without molestation or guard. Arm bands for identification on the streets have been issued —not one to every person, but enough to make it possible for at least half of them to be out of the city at one time. This mark of identification served to make the Filipinos more friendly. They greeted Americans in the streets and offered help in the markets. In some cases even Japanese soldiers expressed a sympathy, feeling that the Americans were victims of circumstances they could not control.

Our Chinese Folk Are Carrying On

Statement by Ida Frantz, North China

First of all I want to tell you that our Chinese folk are carrying on. The work has been disrupted quite a lot, especially our schools and hospitals. On December 8 they were all taken over by Japanese guards, but the Chinese staff were allowed to work on in the hospitals—none were allowed to resign. The charges for clinic patients were raised so that it made it very difficult to do any charity work. Some of the nurses found a good many ways to take care of these patients outside the hospital. Some nurses even organized clinics outside.

In Peking, they were able to carry on even longer than any of the others. The course of study for all schools is being curtailed a great deal—the emphasis has been changed. It is now a strong emphasis on physical education, good co-operation with "New Order in East Asia"—sufficient knowledge for everyday use. Students feel they are not getting what they once got.

In the country only the women of the family are left,

*Secretaries of Missionary Education and Service will find these materials particularly helpful for presentation in monthly meetings. This page is reserved for last-minute news from home and foreign field.

and so much of the work of the little farm is left to them. The problem of the Bible woman is to go into the homes of these families and give them comfort, encourage and consult with them. Our supervisors of religious education work for women and children are carrying on with great financial difficulties. Some Bible women have had to take other jobs in order to relieve the situation in the local churches—all have taken greater cuts in salary.

Two of our larger city churches have gone forward with great leaps and bounds. In one, the building was closed for only one week. For a while the minister had to send in his sermon to have it approved before he was allowed to deliver it on Sunday. One week it was not returned in time and they could not have a sermon. The young people's program was helped by an assistant pastor who was appointed to help in this work. He also works with students from our high schools and business people in the city.

In the second of the city churches mentioned, work has not been interfered with at all. They have not had to close it. Before we were sent from our home we left instructions how we could be reached and the second day we were there this pastor came in to see how we were. He continued to be just that kind of pastor all through. Our Chinese friends were so good. They could come to us when we could not go to them. We had classes with them, and work with them. We carried on a great deal of work indirectly.

If you could see the fine work of our Bible women, supervisors, religious education work among women and children, government schools, nurses, the way the girls and women are working in the churches—I think you would say even though our schools and hospitals have closed they are going on in the largest part of the country.

Pictures of Our Missionaries in Camp

Statement by Marguerite Twinem, North China

When I went to camp some people had already arrived. As we walked up the hill faces peered out as though saying, "You are welcome—it's not so bad." There are still three missionaries of the Woman's Division of Christian Service in camp. They are three of the older group and are not worrying about coming home too much. They say to us: "You are younger. Go on home and get ready to return. When we go it will be forever."

Let me give you some pictures of a few of our people in camp—

Auntie Dyer—sitting by the table pulling out the skins of eggs and grinding them up, to make calcium powder for the children to take.

Maude Wheeler—darning old socks for the men.

Mary Watrous—presiding over the table—making a porridge of fried bread and water, boiled, which we had for breakfast with tea.

Marie Adams—teaching a large group of boys and girls in Sunday school.

Elizabeth Hobart—doing kindergarten work.

Ida Frantz—teaching English.

Margaret May Prentice—working in the operating room.

Ellen Studley—cleaning our most unsatisfactory latrines.

Myra Jaquet—teaching high-school students.

Clara Nutting—distributing what little milk was brought in to the children—supervising in the diet kitchen in the hospital.

Minta Stahl—playing at concerts on one of our two grand pianos.

Walter Davis—cutting bread.

Horace Dewey—swatting the flies to help us not to have a camp epidemic of dysentery.

Dick Hanson—head of the kitchen one week out of three.

Mabel Clay—head cook of the hospital diet kitchen.

All of us worked. All the bread had to baked by the men. Our morale kept high. All could not get into the church at one time so concerts were held on Friday and Saturday nights so that everyone could hear. There were twenty-five different types of classes held in camp—every subject taught that you can imagine. There were one hundred different subjects because of grades. Girl Scouts, Boy Scouts, International Boy and Girl Scouts, Brownies, Cubs. We learned in camp to make the best of a bad situation, seeing how much you could do with a little bit, rejoicing that you had things—not getting downhearted over the things you lacked—co-operation with all types. All people worked together, sharing. We know what it means to do the menial tasks. We were up every morning and at roll call at 7:30; in bed with lights out every night at 10:00 o'clock.

The New Church in North China

Statement by Ellen Studley, Peiping

Yenching University was closed on December 8. Some of the Chinese faculty were put under restrictions but later released. Students returned to their homes. The foreign members of the faculty numbered about thirty-five and for several months were allowed to live in their own homes but the following July were moved into Peking. The president was imprisoned immediately and is still being held. All the equipment was scattered. The campus is divided into many sections by walls and is used by various military and government agencies. I know that Yenching lives on in its new home in Free China—not only there but also in the daily lives of Christians.

Union Bible Training School—our history is similar. We were closed on December 8. Students were not allowed to leave. Later, when the board of directors could not get a permit to reopen, students left. Several of us on the staff lived there until the following September, when the buildings came under the control of the Japanese government. They have been used since for indoctrinational schools—first to train the soldiers of the puppet government and later to train officials.

The students are proving that they are Christians because they want to be Christians no matter what the environment in which they are living. They are living helpful Christian lives.

You would be interested to know that the Peking Union Medical College closed more gradually than the other two groups. It is used as a military hospital.

There is a new church in North China. We can say that the federated church is working toward a unification of ideas as to the type of organization. On paper they have outlined a fine program for theological education. They are still saying, "We will find Chinese ways to support the church." The leadership of the church believed the only way to make the work of the church to go forward was to have the best possible Chinese leadership—that they ought to make sacrifices whenever and wherever necessary, and that this organization should seek every opportunity to give a positive Christian message.

Medical Work in East China

Statement by Anne Herbert, Shanghai

Men and women missionaries worked together in the Changchow Hospital. At Margaret Williamson, in Shanghai, we worked with three other boards. Our purpose has been not only to take care of the sick but to train medical workers to go out to do their job. In 1937 all hospitals except Margaret Williamson were closed for about a year. Changchow suffered most by being bombed. Most of the hospitals were looted of everything. When we left active service the hospital in Huchow was still going on very well. They are not taking on any new nurses but still were working with the community.

Changchow—There the Japanese have taken over the hospital entirely. All the staff had left, but a few had stayed near by, taken over a school, and started a new hospital.

In Soochow we don't know how they are—the military took over before we went into camp. Doctors and nurses are still there and helping the community.

The new Margaret Williamson.—Just before we left we heard that everything was going on as usual—nothing had been taken from the hospital—a new class of students had been enrolled this fall. There are two people in the hospital who are graduates of American medical schools—all the others are our own graduates. Students who had already started their work are finishing, but no new medical students are being taken. Our aim has been to send out students into the interior—we don't know what these people in the interior are doing, but we are counting strongly on them.

Educational Work in East China

Statement by Mary Blackford, Shanghai

For some of you who are not familiar with our work in East China, we had just completed several new plans in 1937—Laura Haygood Normal School and Social Evangelistic Center. We then felt that we were in a condition to advance beautifully in our work. When 1937 came all buildings were occupied except McTyeire, several were absolutely destroyed. In 1938-39 we were able to go back to some of those buildings and found them in all sorts of stages of destruction. We did a very few of the most necessary things and started out very informal schools, with half-day schools being held in almost all the centers, and a great many welfare schools. It was with this setup that we were working when 1940-41 came with the war. Again we were faced with the question of giving all our schools up again. At present we have only a few buildings not taken over by the Japanese. Schools in Soochow were first taken by the Nanking government, students taken out and scattered, all equipment taken.

One school is still going on under the very able leadership of a man who was formerly a very timid, shrinking person, but now he is a brave, fine, strong man. They are going on, able to continue a junior middle school, and have taken on a senior educational class. Another school that we have is outside in guerilla territory and the Japanese have not closed it for they are not interested in this building.

McTyeire lasted longer as far as buildings are concerned. It was taken over only last July. It was taken for a military hospital but is used to train the government soldiers of Wang Ching-Wei (Japanese puppet). The new buildings are used for a Japanese military hospital—our hospital there was forced to move out of its buildings and is now in the school buildings. The social evangelistic work is being carried on from homes. You can't keep these Chinese women hidden—you find them hard at work.

Practically everything that belonged to the Woman's Division of Christian Service is now in Japanese hands. When it comes a question of reconstruction, it will take a great deal of wisdom to think of rebuilding. As far as Chinese workers and missionaries are concerned property and buildings do not mean much.

McTyeire School

Statement by Louise Robinson

Any report made since 1937 would be very strong in contrast — sorrow, starvation, destruction — these things we know. On the other hand, we have this glow that has come to us, men and women, girls and boys—new chapters and new verses of Hebrews will have to be written and new books to include the heroes of China. I wish I could give you vividly just some of the things we saw.

In the summer of 1937, Ginling having a yearly Board of Founders Meeting, gathered in our little chapel, members of the faculty, members of the board of trustees, and other people, and you could hear the sound of bombs falling overhead—you could hear and see all these things, but not one word of hatred came into that meeting, with the bishop praying for peace. In all this came a telegram from Dr. Wu which was opened and read: "This thing of courage and keeping hatred away from us—not to let anything separate any of us from the love of Christ."

The churches burned, the schools bombed. We started McTyeire in other buildings which at first seemed too large, but soon were much, much too small. These we had to close and find new quarters—moving west. The alumni in the west have raised $500,000 to go into Laura Haygood when it goes back to its rightful place.

These Chinese women are not afraid of anything that I can see. One Chinese woman fleeing from an army behind her suddenly remembered that she had left her Woman's Society of Christian Service treasurer's book in her home, so she turned around to get it. These women in China raised $300 last year for people in Africa, raised money for other people in other lands; they do more and more with less and less money.

I think all of us will agree with Miss Olive Hodges, missionary from Japan, that these last few years have been the most wonderful in our lives—because of the things we have experienced in our own hospitals, schools, and within this very wonderful interest in Christianity. Our own girls are more interested in getting out of school into the service of the church than ever before.

One child in school (formerly of very wealthy parents) found that she would be unable to stay in school because her father could not afford to pay her tuition. One of her mother's classmates heard of her plight and she called other classmates to her and before that evening they had money to see the child through.

One man wanted to give $100,000 to a school in memory of his wife.

On December 8 we learned that the war had taken on world proportions. A Chinese friend called and in his very deliberate way said: "There is a persistent rumor that the

United States and Japan are at war. I think you six American ladies had better come to my home where an apartment has been prepared for you."

We cannot say enough of the bravery and Christian courage our doctors, our pastors, our teachers are facing in this new life.

The Christian Church in Japan

Statement by Olive I. Hodges, Yokohama, Japan

In Japan we are not thinking in terms of Methodism but in terms of one united church. But today I thought I could bring to you briefly information about our former Methodist work in Japan.

Leaders of that church are facing that task bravely. They are feeling the responsibilities for keeping the light burning more than ever before. The churches are carrying on under tremendous handicaps, but they are carrying on.

The theological seminaries have been united so that now we have only two—one in Tokyo and the other in Koke, Kwansei Gakuin.

Under the Educational Board of the United Church union has been realized in the field of theological training. The various Bible schools and theological seminaries have been united. In the Tokyo area a union theological seminary is housed in the building of the Japan Theological Seminary (Presbyterian).

In the Kobe-Osaka-Kyoto area there is a union theological seminary located in the Theological Department of the Kwansei Gakuin (Methodist). Both Aoyama Gakuin, in Tokyo, and Doshisha University, in Kyoto, maintain departments of religion. The former Baptist Theological Seminary in Tokyo has been chosen to house the Woman's Union Theological Seminary. This is a union of nineteen schools. This school was opened in April, 1943, with an enrollment of eighty students from all over Japan.

As far as we were able to learn, no Christian institutions have been discontinued. Most have increased enrollment.

Miss Evelyn Wolfe and I were allowed to return for twenty-four hours to our school in Yokohama before we returned. Our school was continuing chapel and the regular Bible classes. All schools were being urged to be under one system, but our schools insisted that the Department of Education permit them to continue as they were and they expected to continue as long as they could. I only heard of one school that was forced to be put under the regimentation of the government.

I think every missionary who came on the "Gripsholm" from Japan would agree with what has been said, that the last two years have been the richest in the consciousness of the leadership of our Father and his protecting care and fellowship with Christians of a country with which our country is at war.

Someone asked me what we could do to bring permanent peace. I wish I knew the answer. There is only one way that I know—by all of us Christians showing what Christianity really means, by living the gospel we preach. Maybe I am wrong, but I have come to feel that the greatest work that we can do right now for foreign missions in Japan is to make America Christian.

Bennett College

Address made at the Annual Meeting of the Woman's Division of Christian Service

By David D. Jones, *President*

With mankind caught in a gigantic struggle between contending forces as to what kind of a world we shall have, I deem it a high privilege to speak briefly on behalf of the educational institutions of the Woman's Division of Christian Service, which institutions are in the first line of offense for the cause of Christian democracy.

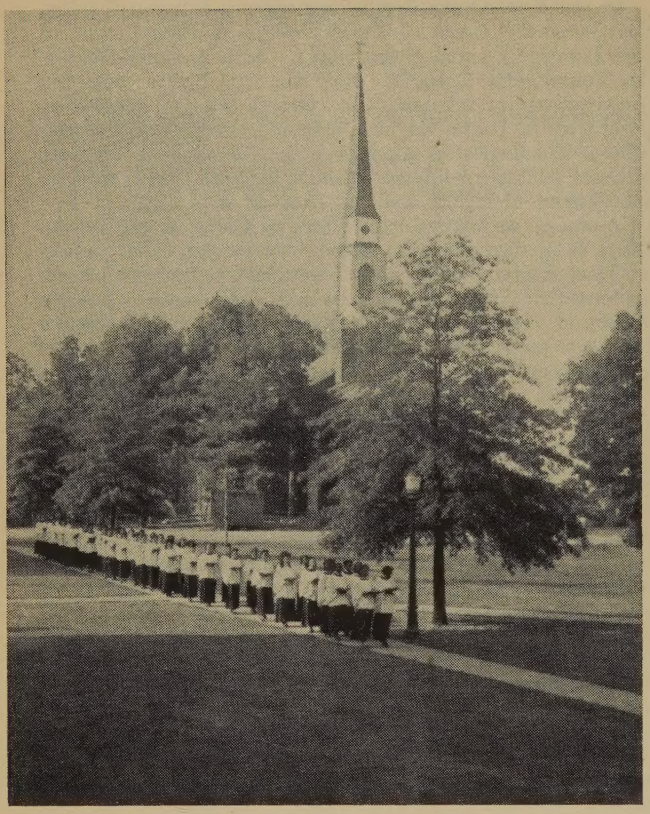
The struggle is so intense and the forces are so grim that it is imperative that every Christian individual and institution strain every nerve to see to it that the way of life which Jesus came to bring survives. Whether that way of life will survive in the midst of the catastrophic revolution which is now on, we cannot say. There can be no doubt, however, that we are obligated to contend with every available ounce of skill and devotion, to make that way of life survive. It is my firm conviction, based on contact with some and intimate knowledge of one, that the institutions in this division recognize and accept this responsibility. Clearly stated, our responsibility is to transmute emotions and make ideals live so that respect for personality and the right of every individual to the highest possible life, which is recognized as the essence of the democratic life, shall become a living reality.

While it is obvious that my illustrations must come from Bennett College, I am confident that what I shall say applies to the other institutions of this division. If these institutions are to serve effectively they should and must have more adequate support. Costs have risen 23.4 per cent—your own personal experience attests to this. Because of the war situation enrollments have been depleted except in the case of a woman's college such as Bennett.

Our faculty turnover has been unusual and crippling because of the large remuneration which young people can receive in defense work.

The Contribution of Church Related Institutions in the War Emergency

All of the church-related institutions, no doubt, could report activities which have been worth while and which have indicated their desire and willingness to help with the war effort. At Bennett



Bennett Choir.
Chapel in background

we have a War-Peace Program which involves many students and faculty people organized under various committees.

However, along with this effort to carry our contribution to the war effort, in the church-related colleges and high schools there has been a steadiness of curriculum construction which should make a real contribution after the war. By and large our campuses have not been taken over by the Army and we have therefore had the privilege of going forward in a fairly normal way with our curriculum changes, and we have had the high privilege also of clinging to our instruction in philosophy and religion, which is so vitally needed now and always in the building of ideals.

We have had the opportunity, thanks to our fortunate situation, not merely to train students but to raise their ideals as to the part which Christian citizens should play in a world such as ours.

At Bennett College, through the guidance of an expert secured by funds given by the General Education Board, of New York City, we have been trying to meet the needs of our students in nine functional areas. This year in particular our faculty is directing its energies toward meeting the needs of our students, especially in the areas of communications, health, and vocational adjustment. When the faculty reported recently on our efforts to teach health to our students, it was interesting to see how many and varied were the impacts made upon the student in this area of her life. Not only are the college nurse and physician working at the problem, but also the teachers of physical education, sociology, history, and psychology in an effort to get the students to think straight; the home-economics department and the dining room—to say nothing of orderly residence halls—all these factors contribute to this important function of teaching health, physical and mental, on the college campus.

The School and Its Community

All the schools and colleges in this division, I am sure, are interested in and devoted to serving their communities, for we know now that no school or college exists in a vacuum. For many years at Bennett we have had as our motto: "Education should help people to live the kind of lives they have to live in the places where they have to live them." As a demonstration in this field, Bennett College pioneered in the state of North Carolina in the field of nursery-school education. This work was made possible by a grant from the General Education Board of New York City. With this grant Bennett College opened the first nursery school for Negro children in North Carolina. The demonstration showed the importance of child life and augmented the work of our home-economics department under which we had conducted our home-making institute since the founding of the college in 1926. When the Lanham Act funds became available so that the nursery school could be taken over by the Federal Government, Bennett College was able to furnish the largest number of nursery-school workers offered by any one school in the state of North Carolina. In our own nursery school on the Bennett campus, which has been taken over by the Federal Government, there is one Bennett graduate employed, and in the other schools for Negro children in the Greensboro School System there are three other graduates of Bennett.

Health School— A New Venture

Now that we have worked ourselves out of a job in the nursery-school area, we have entered a new era of service to our community. Three years ago, during the summer, by personal solicitations

of funds, our home-economics department gathered together thirty malnourished children to demonstrate what knowledge in the field of nutrition could do for families having low incomes by improving the health of the children through proper diet. This was a meager beginning. But the General Education Board saw in the beginning the evolving of a new idea of the improvement of health and conduct and possibly learning through diet so that they have underwritten this enterprise for a period of three years.

Our purpose is not only to improve the health of twenty children but to reach the homes from which they come, to make our own students sensitive to the health problems of children who will be in their own homes and their own communities, and perhaps make the teachers of North Carolina conscious of our obligations to the child life of our community and the child life of our world.

During the past two summers this enterprise has not only attracted local interest, but forty teachers from various sections of the South have come to our campus through fellowships to observe this work in nutrition for children. This health school is operated in co-operation with the North Carolina School Co-ordinating Health Service and with the public schools of Greensboro.

Education by Radio

Through the facilities of WBIG, the local Columbia affiliate, Bennett College has presented radio programs for the past three years. The programs for the year have already started and are presented twice each week. The first emphasis of this year's programs has been on child care telling the story of our health-school venture. Later on other phases of home and family life will be attractively presented by radio.

These illustrations of creative education, as I have said, come from Bennett College, but I have no doubt that this could be duplicated in varying ways from every one of our institutions.

Schools and Colleges in the Postwar World

What kind of a world shall we face when the war is over? No one can definitely tell. These are, however, some of the elements which will help to fashion it:

1. Ten million soldiers with world travel and world experience are coming back to America conscious of their strength. We might as well know that they will constitute the most powerful pressure group which America has ever known.

2. Russia and China are no longer second-rate powers. Their ideologies and beliefs will inevitably affect our points of view.

3. There will be a vast dislocation of women who are now in industry. For what can we train these women? What type of education shall we provide for them? Certainly these returning men and women must be provided with educational opportunities.

4. Race is no longer a local matter. Race in America is now tied up with race in India, China, Burma, Africa, around the world. The seriousness of this problem was stated by a leader of the Southern Baptist Board of Missions, in Atlanta, on December 1. Dr. Noble Y. Beall, of the Southern Baptist Home Mission Board, said, "Race feeling in America is a threatening volcano." The report continues, saying that we will find ourselves in a contradictory position of supporting a world movement for freedom of oppressed people, "while at the same time demonstrating in our own society that we do not possess the equality we would bestow upon the rest of the world."

The type of education which we must make available to our young people in the future must first of all be ethical and Christian. Never before has the idealism of Jesus Christ been more needed than it is today. This emphasizes the need for teachers whose lives may be a pattern for those taught. In the second place, it must be functional —in other words, we must teach our students things that they can put to use in the busy world outside the college walls. In the third place, it must be realistic. These I could illustrate in a number of ways, but time will not allow.

It is not merely the cultivation of dexterity that we must impart to our students, but education of the future must develop well-poised, well-adjusted, useful Christian citizens who "see life steady and see it whole."

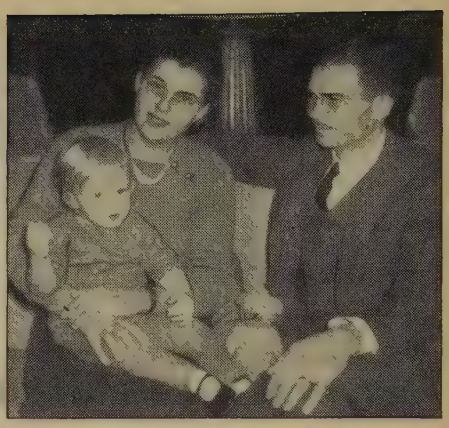
Finally let me say how deeply grateful we are as workers under the Woman's Division of Christian Service for the opportunity of rendering the kind of service which we are privileged to give. We might have lived narrow, constricted lives but for the opportunities which our work affords. Instead, however, in expressing our appreciation for the privilege of service in these schools we truthfully say:

It is great to be out where the fight is strong,
To be where the heaviest troops belong in this fight for God and man.
Oh, it seams the face and it tires the brain,
It strains one's arm till one's friend is pain in this fight for God and man.
But it's great to be out where the fight is strong.

Annual Meeting

Of the Board of Missions and Church Extension

By Helen Cox Exman



Dr. and Mrs. Ernest Weiss and their daughter

Bishop Arthur J. Moore, President of the Board of Missions and Church Extension of The Methodist Church, set the tone of the Fourth Annual Meeting, held at Buck Hill Falls, Pennsylvania, December 7-11, 1943, in his opening devotions. Reading from Paul's letter to the Ephesians, he stressed particularly the phrase "gave him to be head over all things of the church which is his body." The church is the disciplined body and has been given the duty of world redemption. God does not ask for perfect service, but perfect devotion. The church stands like a rock for decency. In these days of selfishness, the church goes on in the lives of missionaries, doctors, and nurses who are bringing Christ to others in a world full of hopelessness and chaos.

Report of the Woman's Division of Christian Service

Tuesday night the formal report of the Woman's Division of Christian Service was given to the Board. Miss Mary Lou Barnwell, an executive secretary of the Home Department, gave an up-to-date, composite report of the fields of service covered by the Home Department. Again and again she stressed the great opportunity for service before us in the home field, in the cities where our settlements are located, in the rural communities, in our schools and colleges, hospitals and homes. She closed with this vital statement: "The future depends on today. What is going to be done after the war depends on what is being done today. Building a Christian America is our task."

Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities, gave a review of the work of the quadrennium and a look ahead as the department takes stock of the past. "Our job is to build a public mind that not only interprets human relations in terms of Jesus' teachings, but a public mind that is willing to practice these principles as individuals and as nations, even to the point of sacrifice now and after the guns cease firing. If there is to be an enduring peace we must build a public mind that will create such international authorities and agencies as are needed for reconstructing a devastated world, guaranteeing economic security and political freedom, and developing an international program of social welfare."

Mrs. Velma Maynor, an executive secretary of the Foreign Department, in surveying the foreign fields, said that three hundred new missionaries are needed for the foreign field alone. Great good is coming out of the campaign for literacy now on in Latin America. The war is touching every phase of life in India; in China the living costs are one hundred times greater; in Africa the shortage of workers is appalling.

Miss Bettie S. Brittingham, editor, reporting for the Editorial Board, declared that the church literature now faces new importance, for it is to help point the way to a new world.

Home Missions

Missionary work in the home fields was the topic of the Wednesday night's program. Mrs. Norman Vincent Peale, President of the Home Missions Council of North America, stated that if we are not completely Christian we cannot hope to solve the problems of the world. As leaders we all need to rededicate ourselves to prepare our own lives for a more complete flow of God's love. She mentioned the problems here in our own country, stressing particularly the tensions with minority groups. Each individual must solve his own prejudices. We know something must be done about these problems and Christian leaders must show the way. We must learn to pray with more faith.

A delightful surprise came when Mr. Richard Crooks, of the Metropolitan, sang a Christmas carol. Mr. Crooks lives a short distance away from the Inn.

Dr. Allen W. Moore, pastor of First Methodist Church, St. Petersburg, Florida, said that the strength of a nation doesn't consist of military might, but upon the moral character of her people in a faith in a living God. He spoke of the alarming divorce rate, the juvenile delinquency, the slackness regarding the Lord's Day, the intemperance, all of which can be classed as powerful enemies in our country. "We as church members should

Methodist missionary passengers of the "Gripsholm" attend the Annual Meeting

Cuts courtesy of "The Christian Advocate"

present a united front and check the tides now sweeping over America, for the only thing that can save us is the return to the divine God."

Dr. E. D. Kohlstedt, executive secretary of the Home Division, and his associates, gave formal reports on the following day.

Foreign Missions

Speakers of renown brought vital messages on Thursday evening.

Dr. Wu Yi-fang, President of Ginling College, and who next to Madame Chiang Kai-shek is the most influential woman in China today, thrilled her audience as she talked of the future of the Christian movement in China. The Christian church is now better known and appreciated in China today because of the stand for international justice made by missionaries and Chinese Christians. The future church of China wants to be one of the leaders and not a mission church. If religion is to touch the people of China it must become more "Chinaized" There is a determination to reconstruct China and the church should take the lead in this social reconstruction. Dr. Wu closed with these burning words, "If Christianity fails we are hopeless."

Dr. J. L. Noble, Secretary of Overseas Work in the Methodist Society in London, said that the war had closed many avenues of the people from the church But in spite of all this the war has brought a new, sympathetic hearing for religion. Lunch-hour services are being held in factories which reach many thousands of people.

Dr. Tracy Strom, of Geneva, Switzerland, Secretary of the Prisoners of War Commission of the Young Men's Christian Association, said that people of Europe hated war and loved peace just as much as we do here. The one organization that has survived is the Christian church. It has revealed to Europe that it has an answer to suffering, even though it may be the Cross.

Dr. Ralph Diffendorfer, executive secretary of the Division of Foreign Missions, and his associates, made formal reports. Again and again it was brought to the attention of their listeners of the great opportunity that is ours now in redeeming the world for Christ. Is the church going to meet it?

"Gripsholm" Passengers

The high point of the whole week was the presence of Methodist missionaries who arrived from China and Japan on the "Gripsholm" the week before. On Wednesday afternoon, about forty of them were introduced. Perhaps the Doxology will never be sung with greater feeling than at that moment. Two from this group spoke.

Rev. Sid Anderson, of Moore Memorial Church, Shanghai, said that the message of joy in the church in China still carries on even though the majority of the churches have been bombed or occupied. The church in Occupied China has one ideal—to continue to carry on for their group. "We have an opportunity awaiting us when we missionaries can return."

Miss Ellen Studley, of Union Bible Training School, Peiping, said that there were fifty-five Methodists on the "Gripsholm," twenty-two from North China Conference. She predicted that in 1947 the church in China would be self-supporting. There is a renewed consciousness that Christ is their leader and they will go forward no matter what pressure is put on them. Out of this strain and stress, our comrades have grown stronger and they will give us leadership in the future.

Interesting Items

Much discussion and thought centered on the date of the general reorganizational meeting of the new Board after election by the jurisdiction conferences next spring. Due to the great cost involved in holding an extra meeting, it was decided to postpone the organizational meeting until the time of the Annual Meeting in December, 1944, when the new Board will then convene.

(*Continued on page 21*)

News from the Executive Secretaries

(As reported at Annual Meeting, Buck Hill Falls, Pennsylvania)

Deaconess Work

By Grace G. Steiner

THE office of the deaconess has figured in the work of the church universal since the time of Paul and it is still of international import. A minister from Brazil stopped in the office some time ago to inquire about the possibility of establishing deaconess work in that country. A request for the Constitution and By-laws of the Bureau of Deaconess Work came through the World Alliance of International Friendship from Australia where there is a desire for such a movement also. The minister of the New Dorp Moravian Church, Staten Island, New York, is advocating an American Order of Moravian Deaconesses. The Right Rev. Basil Archimandrite, of the Russian Orthodox Church, is likewise promoting the idea of a deaconess order in that church and has made inquiry concerning the plan of the Methodist deaconess. Sister Anna Ebert, of the Lutheran Motherhouse in Philadelphia, has been studying our unified plan in the light of their needs.

Educational Institutions

By Muriel Day

THE impact of Christian leaders upon the youth of our nation is incalculable today. Young people of all races and nationalities are perplexed, are increasingly without the undergirding of the home, and need the sense of direction that a Christian purpose can give. Through its educational centers, the Woman's Division of Christian Service reaches out to young people and children and seeks through its missionary teachers and staff members, to give a Christian interpretation to the overwhelming problems of the world in which these young people find themselves. These young people are trained to go out into their communities as Christian leaders; a noteworthy number, 23 per cent, of our own graduates are serving in these schools.

It is our opportunity, also, to give examples of interracial co-operation, in a day when hatred is rampant in the world, and yet when, to save the world, we must begin to have understanding and world collaboration. In many of our Negro schools biracial staffs help to bring about an understanding between the races. In three schools, American-born Japanese (Nisei) are working either as students or as members of the staff.

There are areas in our nation where there is not equal educational opportunities for the so-called underprivileged groups. This is evident among the American Indians. The Woman's Division is serving through its Navajo Methodist Mission School in Farmington, New Mexico. Yet there are 6,000 children on the reservation for whom there are no public-school facilities. In those sections where there is the dual system of Negro and white education, the states are gradually bringing about an equalization of salaries. Still there is great disparity in the school facilities afforded the two groups. To help meet the need, the Woman's Division of Christian Service has eleven student centers among Negroes, with grade, high school, and college work offered.

To meet to the fullest the opportunities which are ours, requires first of all, the finest, best-trained, most Christian educators. It requires far better physical plants than we have been able to establish and maintain in many places. Equipment should be improved. It requires better provision for the material needs of our faculty members and students. It requires in some cases—in most cases—larger salaries, and more definite provision for regular summer and winter study. We should be able to select our teachers from among a progressive and Christian group who would make our schools examples of the most up-to-date kind of teaching. A study for the Committee on Expanded Program reveals that we need from the financial standpoint $486,522 to maintain our educational centers on an adequate basis, exclusive of buildings.

Town and Country

By Mrs. J. W. Downs

FOR a week young women who work in rural areas and representative conference officers met daily at Lake Junaluska, North Carolina, to discuss questions that had arisen in their experience. Recommendations concerning the preparation of literature for the small community and other matters pertaining to community work were sent to the boards of the church and different departments. In this the conference officers agreed:

We, as a group of church women, believe that the church is an essential agency in building not only America but the world. "Improved physical standards of life are meaningless except as they contribute to the satisfaction of the deeper longings and needs of humanity. Any movement for building a new rural condition must be at heart spiritual." Is the church in a position to take the vital place it ought to take in a movement for a better rural life? May we answer that question to ourselves? With three fourths of the population of the world living in rural areas, does not the highest interest of all call for the best effort of all church people that the total world group may benefit? Already it is said the small community is the pattern for the world where a letdown in civilization comes. We are bound together so that success or failure comes to all of us.

Urban Work

By Mary Lou Barnwell

THE annual report from Wesley House, Louisville, Kentucky, opens with this paragraph:

"One of the first great casualties of this war, as of all wars, has been character. Such casualties can be found in all ages; adults with more money than usual to spend, throw it away in dissipation; small children neglected by parents who are working, pick up the vices of the street;

of the Home Department

especially, perhaps, is there a breakdown among the teen-age girls and boys. J. Edgar Hoover, of the FBI, in the July *American Magazine,* shows the alarming wartime increase in delinquency, especially among girls. At one and two in the morning young girls and their soldier or sailor escorts can be heard on the court or street outside of Wesley House. Mr. Hoover says: 'In our struggle to defeat our enemies we have at times forgotten that to become invincible and remain that way, we must also develop resolute citizens for tomorrow. In our headlong hurry to win on the battle fronts, there has been an increasing tendency to forget our duty to the youngsters of the land.' Amid the storms of war, Wesley House stands, more needed perhaps than ever before. A Christian center, a house founded on the Rock, it offers to individuals in the neighborhood, hope and guidance, and the chance for each to develop his best."

So the projects in the Bureau of Urban Work are confronted with the increasing difficulties of this war period and are making great effort to understand the "cause and effect" as children, young people, and adults are enveloped in the throes of a suddenly changing community.

All over the world our settlement boys are proving themselves. It has been my privilege to read letters from many of the boys in service expressing appreciation for the centers with which they had been affiliated. One of these boys is now director of music for the armed forces in Australia. Some are chaplains, some are assistants to chaplains, some are directing recreation. Others are finding their places in the regular line of duty and are doing a creditable job. Letters go from our settlements regularly, keeping in touch with the boys, and informing them about community happenings in which they are so interested. One boy in service sent a check for $50 to apply on a stained-glass window at the chapel in Biloxi, Mississippi.

Expansion of interracial work is probably one of the most urgent requests to be considered. Racial tension is increasingly felt throughout the nation. From Negro and white groups come repeated appeals for the establishment of more Bethlehem Centers. Certainly we cannot let these pleas to continue to go unheeded.

Social Work

By Miriam Ristine

NEVER have the needs in this field been greater, and never have our workers found more ways of usefulness. It is possible that world-wide tragedy makes our eyes and ears more sensitive to the job that is at hand. In any case, our home missionaries and institutions are finding unprecedented opportunities for service in the world in which they live. The directors of our residences are finding that girls away from home are not just problems, they are eager for social life and for a part in church and community life. Our rest homes have more applicants this fall than for a long time.

Because of the interdenominational approach of our defense work, the project service advisers, school authorities, and recreation leaders have been most co-operative in giving space. Miscellaneous religious groups have come to see the necessity of working together.

The newcomers in housing projects on the whole welcome church services and activities conveniently held in their area, regardless of the denomination. "I'm so glad we're going to have a church right here where we live—I've been praying for one," was the typical reaction of a Lutheran mother to a Methodist worker.

In Vanport, we had been unable to find space for vacation school until the advisor under the Housing Authority happened to see one of our schools of 150 children in another area. He asked why Vanport couldn't have one. When we said the only reason was lack of space, his reply was, "We're crowded, but we'll find space for anything as important as that." A new community building in Vanport, not yet opened, was immediately prepared for the use of the vacation school where we had over 300 children.

The following is an extract from a letter received from the U. S. Housing Authority in another area: "The administrator of National Housing Agency from Washington, D. C., stated this vacation school was one of the most impressive activities he had seen during his nation-wide tour of housing projects."

Medical Work

By Mrs. Robert Stewart

THE work of the hospitals in this bureau has increased each month during the past year. Unskilled labor fills accident wards, long hours of unaccustomed work with irregular meals are causing physical breakdowns, and the soaring birth rate keeps maternity departments filled to overflowing.

Medical authorities are telling us that this winter of 1943-44 is the time when epidemic flu will probably scourge the country again, since it occurs about every twenty-five years. However, it will not cause the fatalities of the epidemic of 1918-19, because of the sulfa drugs used in the treatment of the pneumonia which followed flu then and was the cause of the death. But with the shortage of doctors and nurses it will be difficult to give afflicted patients the close care and attention they will need. Therefore in all outpatients and clinics, greater emphasis is being given preventive measures, and student nurses in the training schools are given special instruction in the care of patients with respiratory diseases.

Military hospitals are not now adequate to take care of the cases that will return within the next six to twelve months, and civilian hospitals must be ready to carry some of the load. This means that there must be thoroughly trained personnel — nurses, technicians, house doctors— who will be able to recognize unfamiliar diseases, make skillful laboratory tests, and give correct treatment and care, not only to cure the patient but to prevent the spread of these diseases among the civilian population.

Our institutions of the Woman's Division of Christian Service are trying to prepare themselves for the future, to be ready for the emergencies that must be met, to give such service as only a Christian hospital can give, vindicating their existence, and proving their worth to the communities in which they are located and the value of non-profit, voluntary hospitals to skeptical propagandists of government-controlled institutions.

The Princeton International Round Table

By Louise Young

ALTHOUGH the World Council of Churches has as yet only a provisional organization, Christians everywhere may well find comfort and joy in the ever-closer bonds that unite Christian with Christian across the barriers of nations at war. The recent International Round Table of Christian Leaders, at Princeton, New Jersey, is an evidence of this increasing spirit of fellowship. At the invitation of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches of Christ in America, in collaboration with the Canadian United Church Commission on Church, Nation, and World Order, sixty-one Christian leaders from twelve countries came together to consider the problems of world order in the light of the Christian faith. In spite of the unprecedented difficulties of overseas travel the group included representatives from England, Scotland, Australia, New Zealand, China, Holland, Russia, and Poland, as well as Christian exiles from Germany and Japan. The delegates from Australia and New Zealand came over in a bomber through priorities arranged by General Douglas MacArthur. These churchmen from the Pacific brought notable enthusiasm and inspiration to the Round Table as they told of the vigorous and forward-looking programs of their recently organized national church councils.

The Round Table was significant not only for its international membership, but also for the opportunity it afforded of conference between Christians with world-wide experience and responsibility in the several fields especially concerned with problems of world order. Mr. John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace, is an international lawyer of the first rank who has had an official part in many of the most important international conferences of recent years, beginning with the Hague Peace Conference. Dr. J. B. Condliffe, of the Carnegie Endowment for International Peace, author of *Agenda for the Post-War World*, spoke with similar authority in the field of economics. There were also British, Dutch, and Chinese delegates with wide experience in international government and finance. Our Christian faith was analyzed and interpreted by such eminent theologians as Dr. John C. Bennett and Dr. Henry P. Van Dusen, of Union Theological Seminary; Dr. R. B. Y. Scott, of the United Theological College of Montreal; Dr. H. J. Gezork, of Andover Newton Theological School, an exile from Germany; Dr. George P. Fedotov, formerly professor at the Russian Theological Institute in Paris; and Canon Leonard Hodgson, of Christ Church, Oxford University. There were officials of the Provisional Committee of the World Council of Churches and of the national councils of churches in the United States, Canada, Great Britain, New Zealand, and China. There were pastors of local churches, secretaries of Christian youth organizations and missionaries of wide experience. Dr. Wu Yi-Fang, president of Ginling College, and Dr. Hachiro Yuosa, formerly president of Doshiska University, Hyoto, Japan, were able interpreters of the problems of world order in the Far East as well as reminders of the high quality of Christian leadership in Asia. For four busy days this group worshiped and worked together, facing the crucial problems of world order each from his own background of national and international experience, and all in the light of a common Christian faith.

The first sessions of the Round Table were given to a consideration of our basic Christian faith as it bears on world order; next, the group considered the moral and ethical obligations inherent in our faith and the "political propositions" which seemed to follow from them; the application of these principles to certain highly complex problems of post-

Sixty-one Christian leaders from twelve countries came together to consider the problems of world order in the light of the Christian faith

war world order formed the third section of the program. Finally there was consideration of the role of the church in creating world order and the framing of a message to Christians in war-torn lands.

Life magazine reported that the Round Table proposed a surprisingly specific postwar program. Such an outcome was possible because of the study of Christian moral principles and of complex political issues previously made by national church bodies. Our own commission had just formulated Six Pillars of Peace as worthy of the study and acceptance of American churchmen, and these were incorporated in the report of the Round Table. *Life's* selection of the most important recommendations out of a much larger number indicates the areas of discussion in which there was the most widespread public interest and is also a fair cross section of the findings of the conference. They reported the Round Table as urging that the United Nations take the lead in collaboration with other countries: (1) to establish a world order that repudiates isolationism and political monopoly; (2) to set up regional and international machinery to promote peaceful change as world conditions change; (3) to assure the ultimate autonomy of subject countries; (4) to achieve drastic reduction of armaments; (5) to secure intellectual and religious freedom for all peoples. This is, in brief, the message of the Round Table to the world, a directive which it urges Christian citizens throughout the world to give to their own governments as their will for postwar world order. The Federal Council of Churches has sought to stimulate such interest and action in the political field through its Christian Missions on World Order and The Methodist Church is implementing a similar program through its Crusade for a New World Order.

The Round Table also recorded its conviction that as Christians in their local churches learn to feel themselves members of a community-wide and world-wide fellowship, based on a common relationship to Jesus Christ, they will be able to approach problems of relations between races and classes in a new and creative spirit.

The Round Table sent a message of love and gratitude "to the many Christians separated from us by the barriers of war who remain steadfast in the Faith." Many weeks later the Commission received a message signed in Geneva on July 8, the opening day of the Princeton Round Table, by members of the Provisional Committee of the World Council of Churches, the signers holding citizenship in seven different nations. They wrote of their deep awareness of being largely cut off from their colleagues in the World Council of Churches and of their especial concern for "those of our number who are fighting lonely battles or have to stand the terrible isolation of imprisonment or concentration camp. But we are even more conscious of the fact that 'if we walk in the light, as he is in the light, we have fellowship one with another.' "

Their prayer for the church is that it may prove worthy of its calling to be the light of the world through its message of reconciliation with God and with men as also through its acts of healing and reconstruction.

The world-wide church is indeed "the great new fact of our time . . . . one ground of hope for the future." May we Christians in America more and more lay hold of this fact and this hope.

In Our Mining Areas

By Clara Mae Sells

Close your eyes and say the word "mines." Do you see the tipples and the shining black coal? Or do you see the men with their lanterns strapped to their foreheads and their hands and faces black as the coal they have been digging? I am far from the mines now, but I can still hear Ben telling me about his uncle. "He wore some of his teeth to the gums carrying his lunch pail in his mouth." "In his mouth?" I repeated in bewilderment. "Yes, he had to crawl into the mine on his hands and knees and he worked so far back that he couldn't take time to come out at noon, so he had to carry the pail with his teeth."

That is a true incident but it is not intended to be typical of all the mines. It would be a fatal fallacy to suppose that all mining camps are alike or that the conditions and needs are identical. In the first place there are copper, zinc, and phosphate mines as well as coal mines. In one camp, perhaps, the miners are all American-born and white; in another there may be as many as twenty different nationalities with their varying physical and cultural heritage. There, complex situations can arise which have their roots in age-old prejudices, but what an opportunity "to promote good will and a spirit of co-operation between all groups, whether based on race, nationality, or position, and to foster a spirit of world brotherhood."

In some places the houses are decent and comfortable; in others, two families may be living in an unsanitary four-room house without any water in or even near to the house. One deaconess writes that the people "came to the coal mines to make money, and, while doing that, they forget everything else worth while"; another says, "they make good money, but they never have anything."

In some places there are churches and good schools; in some, "two times eight deaconesses could not reach all the places where there is neither a church nor a preacher"; while in others there is an emotional instability that responds only to the preaching of the Holy Rollers and similar sects.

In one mining camp "the children have no respect for their parents or their teachers, for the church building, or for any property. In the small church here names are carved on the benches, the bell rope is often cut, the windows are broken out with rocks, and the lights are turned off during services. It used to be the older boys who did these things, but now that they are in the service the younger boys are taking it up."

In another mining camp, "out of the dreariness of their small, blackened houses, a few people came regularly to a tumbled-down shack which they used for a Sunday-school. There a Scotchman with an intriguing burr in his tone taught them faithfully each Sunday. One day, a Methodist minister came to hold a revival meeting. Seeing the great need of that lawless community, and the deep interest of a faithful few, he devoted himself to building a church for them. He knew something about carpentry; they knew how to quarry the rock from the mountain. Pink sandstone was dug, made into blocks, and hauled to the site chosen. There, the voluntary labor of stonemasons, the preacher, and other carpenters constructed a beautiful church with well-planned departments for the church school. Memorial windows testify to generous gifts of cash as well as work. Soon the church kitchen and dining room became a community center where parents and children could meet together for a festive occasion. The church basement was the only spot in town large enough, and at the same time level enough, for the Scout leaders to teach folk games, so it became the gathering place for all the meetings of the young people."

Four main approaches have been made by the deaconesses to the problems of the mining camps.

One is through the church. The work in the phosphate mines of Florida, where the people are educated and aware of religious values, is an illustration of this type of work. A survey there revealed the chief needs to be a more adequate church program and the provision of wholesome recreation. An annex to the church provides room for an office and classes. A board has been

Sandpapering end tables they are making in the wood shop. Leisenring No. 3 Community Center, Dunbar, Pa.

organized, composed of the pastor, the church-school superintendent, the president of the Woman's Society of Christian Service, the district superintendent, the district secretary, and representatives from the Board of Stewards. This board helps in planning and sponsoring the program. Work is done in many community activities, but back of it stands not only the deaconess, but also the church. Among the results that are already achieved are a church that is stronger, both financially and spiritually; a growth of community loyalty; and the development of more leaders, both in church and community.

Another approach that is being used in many mining communities is that of classes in Bible study and character education given through the public schools. In the Muhlenberg County Rural Project in Kentucky the rural schools offered the best introduction into the lives of the people. Permission was obtained from the county superintendent to teach courses in the rural schools, and thus the rich stories of the Bible were introduced to hundreds of children who had never attended any Sunday school. This proved so successful that the principal of the public schools invited the deaconess to teach a similar course in the high school.

Sometimes a community house is built to be the center of the work in a mining town. Sometimes the work is blessed and that building becomes the real "center" of the community life of the people. A girl of twenty-one, shocked by the burning of the Leisenring Number Three Community Center, at Monarch, wrote, "All my life the center has been my only church and my only place of recreation."

The remaining one of these four main approaches which I would mention is that of the homes of the people. "Most people," writes one deaconess, "whether they have anything to do with any church or not, seem glad to have us visit in their homes. That is sometimes the only contact they have with religious influence, and they do seem to appreciate it."

Whichever entrance into the community is chosen, co-operation soon springs up with already existing community activities, and then follows the initiation of new ones.

Whether through the church, a community house, the public school, or the home, personal counseling is needed everywhere and is given according to the measure of wisdom and grace attained by the counselor. With such an incident let us close this glimpse of our work in the mining communities. It happened several years ago, or rather, it began to happen then. The deaconess visited frequently in the home of a young couple who lived near the church but who had no church

One section of Bingham Canyon, Utah. The narrow road leads to our community house

affiliation. She became a friend of the family, especially the year-old son. After several months passed by, the child's interest in the nursery led his mother to attend church. Finding the young mother in tears one day, the deaconess was astounded to hear her say, "I'll never live with him again. I always said I'd never live with a man who struck me." Then she told a story which is all too common. Her husband had been drinking before he came home, and that was the real cause of the quarrel which had ended with a blow. The deaconess went home and prayed for help to advise these young parents. The next evening she went again and learned that they had not spoken all day, although both of them were miserable. The husband had already gone to work on the night shift, so the deaconess volunteered to spend the night with her friend-in-need in her tidy little two-room house. When the husband returned at five o'clock the next morning there were hot biscuits, bacon and eggs, all ready for him. After breakfast together, they all sat around the fire and talked through their difficulty. The young couple were led to see their need of a Saviour whose love could teach them how to build the kind of a home they really wanted. The result was that they both became splendid workers in the church and in the community. Recently this same deaconess received a letter from this woman in which she said, "I have everything worth living for, two sweet children, a loving husband, and my dear Saviour."

So, in the isolation of the tall mountains, amidst the squalor, lawlessness, and seeming hopelessness of many dingy mining camps that lie at the end of the roads "shall the Sun of righteousness arise with healing in his wings," and then shall the people say, "Whom shall I fear? the Lord is the strength of my life."

The Indians of Oklahoma

By Rev. Linn Pauahty, *Superintendent*

MANY people are deeply interested in the missionary activities which represent humanitarian efforts made by the white race in behalf of the American Indian.

The Christian people who have been interested in the welfare of the Indian have labored for both his religious and physical well being. And to this end they have believed that the very best gift they could bring him was the gospel of Jesus Christ.

The Indian's idea of the world is based on the belief that everything animate and inanimate is the abode of a supreme spiritual power which is the source of all life. To them inanimate things have life though they have not motion. The sun, moon, earth, waters, rocks, men, animals, and birds all embody the power, though to a greater or less degree.

The Universal Spirit is conceived of as having personality, and blessings were asked of him. But he is a non-moral being, for his power may be used by its possessors for directly opposite moral ends, for evil as well as good.

Before the Christian missionaries came among them, the Indian neither knew nor worshiped the Heavenly Father of the Christian. The worship he gives to his Universal Spirit counts for very little as compared to the worship he renders subordinate deities. In other words, he conceives that the Divine Power is embodied in the sun, earth, rocks, thunderbird, spirit of the buffalo, beaver, and many others. The worship given to these gods severally, differs with the region.

Sun worship thrives on the great plains. The lacerations and personal tortures, as in the sun dance, are truly horrible. A knife is run under the tendons of breast or back, thongs are fastened to the tendon which the dancer must tear loose by his dancing. In addition to these, the participants do not eat nor drink for four days.

The Indian is religious and has noble aspirations and a spiritual interpretation of the universe, but he departed from the worship of One Great God and Father. Holiness and righteousness are absent from the character of his gods, and their worship does not bring to him the conviction of sin. The ceremonial takes the place of righteousness of life and fellowship with God. The Indian is in desperate need of the gospel of Jesus Christ and knowledge of his teaching of life. When the Indian first heard the gospel of Jesus Christ, he said, "Tell us more of this wonderful thing." Thanks to the early Methodist missionaries and others who have worked among the American Indians.

John Wesley himself was a missionary to the Indians of America, and the same was true of Charles Wesley and George Whitefield. After the establishment of the Methodist Church in the United States, the very first missionary work undertaken was among the Indians.

When American Methodism was divided in 1844, the missionary work among the Indians of Oklahoma came under the jurisdiction of the Southern branch, and since that time the Methodist Episcopal Church, South, worked toward conversion and civilization of the Indians of Oklahoma as extensively as that of other Protestant denominations.

At first the work was among the Five Tribes: Choctaw, Chickasaw, Cherokee, Seminole, and Creek, and later the work extended into the western part of the state of Oklahoma among the Kiowa and Comanche tribes of Indians. At first the work was carried with the Indian work, but later the Indians were grouped into districts as a separate work.

The Indian Mission of Oklahoma in its present setup was organized at Newtown, Oklahoma, in Creek Nation, in 1918, under the Presidency of the late Bishop Edwin D. Mouzon. The Indian Mission lies in the very heart of the Oklahoma annual conference, stretching from the east to the west side of the state.

To the east and southeast are the Choctaw and Chickasaw Nations, which comprise the Choctaw District. Near the central part is the Creek District. To the southwest are the Kiowa and Comanche Nations, which make up the Western District. Today these districts are organized along the lines of an annual conference and are carrying a full program of every department of church work.

The churches are all in the rural districts. The services are held in the Indian tongue, and on the occasions of camp meeting or quarterly conferences, it is necessary to have an interpreter to translate the remarks of the district superintendent or guest white ministers that may speak to them in the dialect of the tribes represented. The preachers are Indians, mostly, and a large number of native helpers are used.

The Indian Mission includes the following tribes: Choctaw, Chickasaw, Creek, Seminole, Euchee, Kiowa, Comanche, Osage, Ponca, and Apaches, in Oklahoma, with 34 charges, 80 churches, 216 camp-houses, 19 tabernacles, and 3,650 members.

Just like everyone else, we have problems and imperative needs. Is it too much to expect and hope that how we meet these needs in the near future will be determined by how the Woman's Division of Christian Service will help?

Many of our pastors who are very worthy are suffering for the bare necessities of life and cannot do efficient work. Others are drawing upon all their resources to live. Many of them do not receive enough to pay their traveling expenses. It has been reported that some of the Choctaw pastors are unable to afford any kind of transportation and must walk or in some way secure a ride to their appointment on their large circuits.

The scholarship fund for the Indian ministers should be more than doubled. We are grateful that the Board of Missions and the Board of Christian Education made it possible for several of our young ministers to attend Southern Methodist University, at Dallas, and other institutions. If this can be continued, the educational standard of our leadership will be raised and there will be a bright future for the young people of our Mission.

Government and public schools aim primarily at making good citizens. "A commendable object for a mission school would be the making of 'good citizens' with the unmistakable finger-touch of God," writes an eminent Indian Christian.

For the first three hundred years after the coming of the white man, mission schools, or "spiritual powerhouses" as someone has called them, afforded whatever education was given to the Indian. Today schools such as Bacone Junior College, in Muskogee, the Navajo Mission School, New Mexico, mean something definitely uplifting to Indians.

And, too, many of our churches throughout the Indian Mission are in need of repairs, and some of our one-room churches are now too small to accommodate the increased church-school enrollment. If some financial help were received to buy the materials, our people would be glad to furnish the labor to repair these churches.

A great percentage of the Indians are poor. The members of our Mission face dire poverty and some eke out a miserable existence. But I am proud to say that our people have been blessed by the Methodist Church and they have learned to love the church that served them. There has never been a braver people who have made greater sacrifice to carry forward the work of the Kingdom.

Ponca Methodist Mission has a very fine community house which furnishes a home for the pastor and community activities of the church and has a beautiful and well-furnished chapel. It is a community center built for the purpose of ministering to the religious, social, and physical welfare of the Ponca tribe. The Ponca reservation covers an area of over a hundred square miles and includes about eight hundred members on the tribal roll.

This year we have enjoyed a happy beginning. We are especially thankful for the fine response the Ponca people have made to all things that may help the work this year. A fine spirit of interest and co-operation is growing. We have a splendid women's organization of thirty members doing good work; a youth fellowship of thirty-three members, a fine church-school enrollment. The Sunday and mid-week services are well attended. Many of our people are unable to afford any kind of transportation but walk to the church for the services, which proves to us that they do appreciate the church.

In the days of the pioneer missionaries the challenge was to work for the Indian people. Today the challenge, even greater and more difficult, and therefore more stimulating, is to work with them.

The American Indian is worth saving. It is a great challenge to both white and Indian Christians, but to meet it we must have trained heads and hearts and hands that are willing to endure hardship as good soldiers of the Cross.

Annual Meeting

(*Continued from page 13*)

Most notable action of the Board was the appropriation of $7,284,702. Of this $3,481,250 was for the Woman's Division; $1,482,440 for the Division of Home Missions and Church Extension; and $2,321,012 for the Division of Foreign Missions. Though the appropriation figure is more than any before in the history of the United Church, we must think constantly of the greatly increased costs of mission work, both at home and abroad due to rapidly rising living prices.

A sacrificial offering was taken one evening at supper to be sent to the Lee Memorial Mission in India, for starving orphans in the famine area. The collection totaled $709.25.

The Board passed a resolution pledging wholehearted support to the program of resettlement of the seventy thousand loyal evacuees still in the relocation centers, and vigorously opposing all legislation proposing to cancel or deny to loyal citizens of Japanese ancestry the rights and duties of their citizenship.

Department of Christian Social Relations

Some Practical Aspects of Brotherhood

By Thelma Stevens, *Executive Secretary*

"METHODIST women face grave situations in this time of global warfare. The nature of peacemaking is clarified if we see that it begins at home, that it involves 'the presence of justice' in one's local community. Proposals to smash Germany and Japan and take over the policing of the . . . . globe sometimes tend to divert attention from evils near at hand and within our power to correct. It is important to see that abuses and failures within our own society weaken all recommendations we make for world order. If we are realistically interested in peacemaking, let us make the United States a proving ground for democracy." (Opening paragraph in the preamble of the Annual Report of the Department of Christian Social Relations and Local Church Activities of the Woman's Division, December 3, 1943.)

Recognizing the importance of the idea expressed above, many church and civic agencies have already begun planning in this direction. In some instances agencies of the United States Government are leading the way. On December 6-7, the United States Children's Bureau called a "Conference on Services for Negro Children." The conference included doctors, nurses, child-welfare workers, ministers, educators, and law-enforcement officers, actively engaged in work for Negro and white children. Pointing to the Children's Bureau, "responsibility to serve the needs of all the Nation's children of every race, creed, and color," the conference adopted a seventeen-point list of recommendations in which they called upon the Bureau to give special consideration in the administration of its program to the children in minority groups "of whom Negro children present a large majority." Dr. Charles S. Johnson, a member of the conference, made the following statement:

"Things that are happening to Negro children are the things in bold relief that are happening to all children. Thousands are practically homeless because parents have gone to war or to work; other thousands have migrated with their families into new and unfamiliar settings, many of them to live in unhealthy, cramped, and cheerless shelters; many of them to be barred from services provided as a matter of course to children in established homes and communities. In the long run, the best safeguards and security for Negro children rest in the determination of the whole nation to provide good care for all of its children. We cannot care for our minority children one-handed; we need the co-operation of all of the races represented in our country."

The program of action recommended by this conference should provide practical means for implementing the recommendations of the Woman's Division relating to children's needs. Note particularly the following selected items recommended by the conference:

1. That the Children's Bureau increase the participation of qualified Negro personnel in its program for children in the United States.

2. That the Children's Bureau encourage the participation of Negro professional staff in the state operation of federal-aid programs.

3. That the Children's Bureau, in collaboration with other agencies, concern itself immediately with a training program in matters pertaining to race for professional workers, including health workers, social workers, recreation leaders, law-enforcement workers, and teachers, in order that Negro and white children under the guidance and protection of these workers may receive understanding and sympathetic direction.

4. That the Children's Bureau prepare a manual which would adequately interpret the subject of racial attitudes and relationships.

Special attention was also given in the report to the control of tuberculosis among children, to sex education and the control of venereal diseases, to increased need for day care of Negro children of working mothers, and to the need for making possible increased participation of Negro leadership on national, state, and local committees dealing with child-welfare programs.

Another "practical aspect" of brotherhood relates to the movement to combat discrimination in employment, with special attention to various racial and religious groups. Grave dangers are lurking in pending legislation for total conscription of labor, including women; efforts to freeze workers on their jobs; and the movement of masses of people from one community to another where all available manpower, including racial minorities, has not been adequately used. The December issue of *Survey*

and Local Church Activities

Graphic states that in a survey of seventeen states in January, 1942, "96 per cent of the defense-training courses were limited to whites, though 20 per cent of the population in these states was colored. The general attitude was that non-white (Negroes, Mexicans, and others) had such a poor chance of entering the war industries, particularly in the higher skills, that there was no use training them." FEPC took a hand, and during the past year "Negro enrollment in war-training courses has trebled."

"The American refugees—American citizens and their parents of Japanese ancestry—who were evacuated from their homes on the West Coast, are leaving the relocation centers at the rate of about 1,500 per month. Over 16,000 evacuees have resettled and are now living in every state but California. Seven thousand men have been helping to harvest the crops outside of the relocation centers, mostly in the West and Middle West. It is hoped that a great number from this group will find opportunities for permanent resettlement. There remain about 75,000 people in the relocation camps to be resettled. . . . ." Mr. Dillon S. Myer, director of the WRA, said: "Local church groups have been particularly helpful in securing community acceptance by explaining to local people the status of evacuees and the methods of handling the relocation program. They have also been tremendously helpful in finding housing and assisting in the social integration of the evacuees."—(December, 1943, Federal Council Bulletin.)

Since the Moscow Conference and the meeting of the United Nations at Cairo and Teheran, the possibility of working with a country like Russia in peacetime becomes promising. As the governments come together, people of good will must attempt to understand countries different in politics and religion from our own. Russia has been cut off from the thinking of the ordinary church women for nearly a quarter of a century. We must come to know their people, their aspirations, their ideals.

In February WORLD OUTLOOK there is a double-page spread of Russian women workers on their rest days. In March, the program in the Woman's Society is devoted to the new role that women must play in the worlds of today and tomorrow. Why not use these pictures in connection with your program? At the moment we go to press the Christian religious leaders of China, England, Russia, and the United States are working on a statement designed to unite the Christian peoples of the world on a few fundamental beliefs. Watch your papers for this statement; present it as you present the pictures of the women. See if your library contains any material on the growth of religion in Russia. Keep in mind that many Russian women never have turned away, even during the years of revolution, from their Christian faith. Remembering that Christianity is interested in the daily lives of all peoples, discuss what safeguards should surround women who work. In this connection use not only the pictures of these Russian women, but look back through your files to your July, 1943, WORLD OUTLOOK and use the pictures called "Children of Our Little-Known Ally," page 30.

We must work to find the problems that are common to all of us so that we may come to a closer understanding that will lead to a feeling of real brotherhood.

In the *Christian Century*, December 13, 1943, appears an article by Pearl Buck, entitled "Can the Church Be Religious?" She says:

"The spirit of brotherhood is stirring afresh, not in brotherly love, but in demands for justice and for equal rewards for sacrifices. But this new spirit is amorphous and unshaped; it is appearing often as a protest and in anger, even in hostility toward all other groups. Never before has leadership been so badly needed, leadership which will take hold of these hostilities and merge them into one great constructive assertion of brotherhood for all groups. The minorities do not see that what they are fighting for is the same thing. They need to have their separate struggles united into the one great theme that all men are brothers, and as brothers must have equal opportunities for happiness and responsibilities. . . . . But the world is shaken today. Anything can happen. Even the brotherhood of man might be established—if, haply, there were some to lead the way."

"The Role of the Races in Our Future Civilization"—a symposium. Harry W. Laidler, *Editor.*

A timely pamphlet, informative and stimulating, for individual and group study in these days when race prejudices and tensions are evident throughout the world.

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Actions of Interest

Taken by the Woman's Division of Christian Service in Annual Session at Buck Hills Falls, Pennsylvania

Mrs. J. D. Bragg Honored

MRS. E. L. HILLMAN, President of the Southeastern Jurisdiction, rose to a point of personal privilege. She called to the front representatives of the other five jurisdictions: Mrs. Frank Baker, North Central; Mrs. Leo. H. Paulger, Northeastern; Mrs. W. C. Hanson, South Central; Mrs. H. R. Hargis, Central; and Mrs. C. P. Colegrove, Western. She asked Mrs. Bragg to stand with them, and then, in some beautiful words, expressed their deep appreciation for Mrs. Bragg's efficient service, presenting her with an Honorary Life Patron pin. Mrs. Bragg responded in her own inimitable way, voicing her gratitude for this gift of love.

Spiritual Life

1. That the Woman's Division of Christian Service, through the Spiritual Life Committee, co-operate with the General Commission on Evangelism in the plans and promotion of the Day of Fasting and Prayer at the place of the General Conference, on Tuesday, April 25, 1944, and also to help in the plans for the observance of this period of fasting and prayer in the local churches of Methodism.

2. That the Woman's Division share with the General Commission on Evangelism in the plans for a Prayer Room to be maintained throughout the period of the General Conference.

3. That an annual Retreat Day, or a Day Apart, be held in each local church Society of Christian Service in preparation for the Easter season, preferably during the Week before Holy Week. (See March issue of THE METHODIST WOMAN for a suggested program.)

Supply Work

Unusual needs are facing the Committee on Supply Work during these days—needs which should bring an immediate response and which do bring such a response when the women know about them. Rising prices bring problems to all of our institutions. Unusual war conditions increase the needs both at home and abroad. An illustration of this is the appeal for Christmas gifts for children in the Japanese Relocation Camps in our own land and the continually increasing need for relief supplies in China. Additional supply work undertaken by societies can help answer the tremendous need facing us.

Week of Prayer and Self-Denial

That the objects for the Week of Prayer and Self-Denial, the last week in October, shall be as follows:

1. Friendship Home and Mothers' Memorial Center, Cincinnati, Ohio. Friendship Home and Mothers' Memorial Center, Cincinnati, Ohio, serves as a residence for young Negro working girls separated from their families who need a decent, comfortable, Christian home. The Center ministers especially to working mothers and their little children.

2. Wesley Community House Building Fund, Houston, Texas. Wesley House serves Mexican people. The activities are now conducted in a rented frame house which is entirely inadequate. Lots have already been purchased for a new location, and a building fund has been begun within the conference. A full program of community service is carried on, giving the Mexicans opportunities that are not open to them through other channels, and building Christian attitudes as the Mexicans and Anglo-Americans are brought into a closer relationship and wider understanding.

3. Building and equipment at the Medical College for Women, Vellore, India. Medical College at Vellore must raise its standards. Among other things, the staff must be enlarged, the hospital space doubled, and equipment improved. A Christian college for men, parallel to the Woman's College, is being projected by the Christian Medical Association of India and British and American Boards. The whole will become one of the most important institutions in India.

4. Needs for educational and medical work in the Congo, Angola, Rhodesia, and Portuguese East Africa Conferences. From the many proposed needs, specific projects will be selected after further correspondence within the field.

Resolution: Starving Children in Occupied Countries

Since overwhelming public opinion is needed to be felt at once to assume the passage of Senate Resolution No. 100 and Resolution No. 118, to feed the starving children of the occupied countries of Europe, we recommend:

1. That all members of the Woman's Society of Christian Service be urged by the Woman's Division to write at once to the President of the United States, the Secretary of State, and their Senators and key Representatives urging the passage of the bills.

2. That the president of the Woman's Division be requested to send telegrams to the President of the United States, the Secretary of State, and the chairmen of the Senate and House Committees considering the bills, urging the passage of the bills at once.

3. That a small delegation representing the Division be appointed by the president of the Woman's Division to appear before the committees concerned, in Washington, to express the opinion of the Woman's Division in regard to the passage of the bills.

Assembly

It was voted that the Assembly due to be held in 1944 be postponed because of war conditions.

(*Extracts from Minutes.*)

Departmental Suggestions

The President's Tool Chest

Mrs. V. F. DeVinny, *Secretary of Organization and Promotion*

EVERY thorough artisan provides himself with the tools of his trade, the finest that he can afford. Not only does he invest in high-grade tools, he keeps them in serviceable condition, he has "a place for everything and everything in its place."

Are you a new president? Each year shows a surprisingly large proportion of local Women's Societies of Christian Service in the inexperienced hands of new officers. This is borne out by a study of lists which reach the conference corresponding secretary in charge of Organization and Promotion.

Let us take a lesson from the tool chest and the workbench. There isn't a workman in any secular trade who can compare in responsibility or in privilege with the woman who is entrusted with leadership in a Woman's Society of Christian Service in a large church or a small one, a city church or one that is miles from a post office. A wise president will supply herself with a good-sized, loose-leaf notebook and she will keep in it copies of budget booklets, program booklets, membership lists, committees and their membership, a copy of the constitution and by-laws, communications from district and conference officers. Each month she will prepare an agenda or guide for the executive meeting and the monthly meeting of the society, with space for items growing out of discussions, appointment of special committees, et cetera.

Among the tools which the president will keep on her "workbench" will be her Bible, the *Annual Report* of the Woman's Division and of her conference (if one is published), a file of THE METHODIST WOMAN and the WORLD OUTLOOK for ready reference. She will find a card index listing leading articles an invaluable aid. Appropriate poems and prayers will be gathered and filed. Missionary textbooks will be there. The workbench will be a sacred place of study, of practical planning, of communion—the place of "A workman who needeth not to be ashamed," and whose society shall flourish.

Submitted by
MISS NETTIE M. FISHER,
Pittsburgh Conference Secretary of Organization and Promotion.

"Activity Card" Used by Pittsburgh Conference

I am willing to:

( ) Assist with programs	( ) Make telephone calls
( ) Conduct a worship service	( ) Help with publicity
( ) Play the piano	( ) Furnish transportation
( ) Sing	( ) Serve on a calling committee
( ) Serve as a hostess	( ) Assist with Local Church Activities

I would like to:

( ) Participate in a Spiritual Life Group or Fellowship
( ) Become a member of a study group
( ) Subscribe to METHODIST WOMAN ( ); WORLD OUTLOOK ( ); both ( )

I am interested in.....
My hobbies are.....
Name.....
Address.....

The following letter from the corresponding secretary of the Woman's Society of Christian Service in far-away Honolulu brings encouraging word of how that loyal group is carrying on in the face of real difficulties:

"My dear Mrs. DeVinny:

"The Nominating Committee had a difficult time to get the top officers; some of the secretaries' posts could not even be filled at this time. Some of our women are on the Mainland for the duration; others are there awaiting transportation back to the Islands. Many of the good ol' faithful here have taken full-time positions, some on a salary basis, while others are doing full-time volunteer work. Censorship work, defense work, hospital and Red Cross take the time of many.

"Blackout begins at 6:30 now, and curfew is at 10:00 o'clock. When they say curfew here they really mean it, for no one who hasn't a special night pass is allowed on the streets after 10:00 P. M. So you can see we work under restrictions which you people can scarcely imagine. But we have accomplished much and we are all putting in all the time we possibly can for our church and Woman's Society. We had over thirty out to our meeting yesterday (December 14), which was more than we've had for quite awhile. I believe the new corps of officers will accomplish *much* for our society.

"Our greetings to the national organization.

"ADA K. TILLETT,
"Corresponding Secretary of the Woman's Society of Christian Service."

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

In the near future many societies will be launching the study course, "Christian Ventures in Learning and Living." The leader will need to make her preparations far in advance of the first session. Such preparation should begin with a careful reading of the text, *For All of Life*, by Wiser and Wiser, and a thorough study of *Discussion and Program Suggestions for Adults* on this topic, written by Sanders and Shannon.

These two pieces of material carry lists of supplementary materials. The bibliography in "Discussion Helps" is short and within the reach of almost any society. As Methodist women we need to be alert for materials which will make vivid the ventures of the Woman's Division of Christian Service in other lands. Three pieces of materials are "musts" in this area: *The Third Annual Report of the Woman's Division of Christian Service*, recent issues of World Outlook and The Methodist Woman. It is impossible to give a complete list of these helpful articles, but one should give attention to "Learning for Living," by Jean Lyon McConnell, and "Province Governor Commends Lucknow Project," in the November issue of World Outlook. The October issue of The Methodist Woman carries four excellent articles which relate to literacy and literature in the foreign fields. In order to emphasize the fact that the course is built around a topic, the leader will want to develop subtopics for the sessions which vary from the chapter headings in the text, *For All of Life*. The following suggestions show how this may be done by two different approaches:

(1) "Christian Ventures in Learning and Living Through Literacy."
Session I. The need for world-wide literacy.
Session II. Literacy and health.
Session III. Literacy and human relations.
Session IV. Literacy and religious development.

(2) "Family Needs and Christian Ventures in Learning and Living."
Session I. The family's need for literacy.
Session II. The family's need for health.
Session III. The family's need for economic security.
Session IV. The family's need for religious development.

Since almost every church has boys and girls in service, stationed in one or more countries where our Methodist ventures are being carried on, one may arouse interest in this study by posting a world-wide map which shows the location of those in service and the location of near-by Methodist mission work.

The leader will keep in her mind and before the group the fact that study which does not eventuate in action is an incomplete experience. There are numerous suggestions in "Discussion Helps" for activities which may be carried on as a part of the class experience. Any *extra* money raised as a result of this study, such as that given to help carry on the *Christian Farmer* in China, should be sent by the treasurer of the local society through the regular channels to the Woman's Division of Christian Service. It will be used to help support the ventures listed in the *Third Annual Report:* (1) to increase literacy and provide Christian literature; (2) to carry out health and medical programs; (3) to help indigenous peoples to improve agricultural and economic conditions; (4) to provide religious leadership for the younger churches.

A Change in Youth Work

By Helen L. Johnson, *Secretary*

There have been many requests that the title "Secretary of Young Women's and Girls' Work" be changed. The hope was for something which would be shorter and yet in complete accord with the unified plan for the missionary education of Methodist youth. The request has received sympathetic consideration and we are glad to announce that we shall now use the title "Secretary of Youth Work of the Woman's Society of Christian Service." This new name becomes effective by action of the Woman's Division in the fourth Annual Meeting.

It is only natural that within meetings of the Woman's Society, whether in the local church, district, or conference, the leader will be known as Secretary of Youth Work. We recognize, however, that there is the possibility of confusion in the annual conference where there is a Director of Youth Work in the setup of the Board of Education. Much of this possible difficulty may be overcome if care is taken to indicate in printing and in general use of terminology in the conference at large that the Secretary of Youth Work is an officer in the Woman's Society.

As we come into the new year with a new title let us make it a time of renewed dedication of ourselves as counselors and friends of youth to old ideals and new horizons.

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

REPORT FROM DETROIT AREA

THE following suggestions for procedure of groups seeking to serve employed women, separated from their families in the local community, come out of Miss Lena York's experience in Detroit. More detailed information may be secured from the National Guild Office.

To state briefly the opportunity of the church to serve these employed women in defense areas is difficult for understanding of that need is an unfolding and increasing process which must be seen in terms of individual girls wanting friendship, wholesome fellowship, and recreation through lonely and trying times, and contacts with hospitable people in their own homes. Many of these girls have the capacity to contribute to Christian fellowship if opportunity is provided.

The local church group should carry out these plans. The Guild might take the initiative in calling a meeting of others, equally concerned, from the Sunday school, the Youth Fellowship, the Woman's Society of Christian Service. The minister should be acquainted from the beginning with the proposed program.

Personnel directors and labor leaders recognize the needs of these girls and, where a group in the church expresses a real desire to serve, these industrial workers will welcome the aid of such groups in orienting the girls to the community.

The members of the organizations within the church who make these overtures will be richly rewarded in forgetting themselves by finding the things that are important to others.

I. Learn the Facts.

Before any work can be done, the facts must be known. How many employed women are there in the community? Where do they work? What do they do? What problems do they face: in finding rooms? in health? in recreation? in work adjustments? Are they organized into unions? What do the churches have to offer in facilities, in organized groups, in program? What do they want from the church and church people?

Sources from which such information may be obtained:

1. United States employment service.
2. Young Women's Christian Association.
3. Housing authority or room registry.
4. Travelers' Aid.
5. Industrial counselors, or personnel officers in industry.
6. Union leaders.
7. Recreation leaders—Council of Social Agencies.
8. Police department.
9. USO.
10. Council of churches—other church leaders.
11. Newspaper and special magazine articles.

Facts collected might be presented to a larger group from the church, other churches, and community groups. An alternate plan might be to set up a panel in which representatives from the above agencies might present problems, needs, and facilities before interested community or enlarged church groups.

II. How to Meet the Girls.

1. Welcome committees in the vestibule as people come into church. Invite strange girls to special activities as Sunday school, Youth Fellowship, Wesleyan Service Guild. Arrange for them to sit with people they have met. Go with them, introduce them to others present, offer to meet them a second or third time if need be.

2. Enrollment during service. This would need special emphasis unless it were for total congregation. Some pastors have requested employed women to turn in registration cards to a committee in rear of church after the service. Others use effectively a guest book where special effort is made to get the local address.

3. Secure names from the pastor or church worker.

4. Church members or constituency, social agencies, industrial personnel workers, unions, turn in names of employed women.

5. A parish house-to-house canvass. Be sure to inquire for roomers in residences visited.

6. Lists from industries, offices, club residences sometimes may be obtained.

7. Announcements or church bulletins might be posted regularly by church members working in different places.

III. The Welcome.

The quickest way to make a stranger feel at home is to give her a job. Inclusion on a working committee will help do the trick. Another important factor is the inclusion of the newcomer in conversation in the pre- and post-meeting "jam sessions."

Calling will enrich the caller and those called on. The purpose would be to get acquainted, offer service, be a friend. Consideration to special techniques for calling should be given. A statement of such techniques is available to the Guild Office.

IV. Program.

Newcomers prefer to be a part of established activities. Church suppers with home-cooked food are welcome changes from restaurant eating. These employed women may not have facilities for cooking or preparing dishes They should be encouraged to bring what they can, to take their turns in serving or washing dishes. Working together breaks down barriers of shyness. A church program should also include newcomers in home participation with church families.

All programs should give a chance for fellowship, whether through worship or possible recreation such as bowling, badminton, game room, hikes, sightseeing, socials. It will probably be more successful if some of the established church young people take part. The newcomers may be sensitive to having programs planned "for" them—if they plan with others they will understand the purpose back of the activity and be glad to help execute it.

The church parlors or kitchenette might be made available occasionally for entertaining friends, playing a piano, using a chapel for meditation and prayer. Discussion with working women may show a need for worship services, or communion to be held at unconventional hours.

V. Organization.

First, learn the facts. In most places of wartime congestion the immensity of the job needing to be done will be overwhelming.

Second, get encouragement by trying to interest other churches, a Council of Churches, Girls' Friendly Societies, business and professional women's clubs, Youth Fellow-

ships, Sunday-school classes, missionary, or other groups for employed women to work together in this field.

Third, the community agencies will welcome carefully thought-out and well-organized help. This is especially true if it is interdenominational.

Fourth, the specific work to be done must be determined and ways of getting it under way set up.

VI. Conclusion.

These suggestions have centered mainly in group activity. The real life of the program will depend on individuals who will train themselves in ways of friendliness, courtesy, and interest in those around them—speaking to strangers in church, on the job, in the neighborhood, and inviting them into church fellowship activities or turning in their names and addresses for others to contact.

The individual must do the job if it is to be done. There is a need for friends, people who will encourage and be interested in others.

LENA YORK, *Guild Defense Worker;*
MARJORIE POOLE, *Guild Secretary, Detroit Conference;*
INEZ ROWELL, *Guild Secretary, Detroit District.*

MILDRED ANNE PAINE

Mildred Anne Paine arrived on the "Gripsholm," December 1, 1943. Her last year in Japan was spent in a concentration camp, but through the support of friends she and her colleagues were able to carry on the growing work of Ai Kei Gakuen.

Before sailing Miss Paine was permitted to spend twenty-four hours at Ai Kei Gakuen and was delighted to find that her colleagues are rendering unusual service in the community life as well as the settlement.

Guild friends will be hearing more from her shortly.

FEBRUARY—BROTHERHOOD MONTH

Is *Brotherhood Month* only a date on the calendar? The first few years it was observed it made a real impression. The question is, has it become too familiar?

The article on the Guild page in the October METHODIST WOMAN entitled, "One Might Find Some Comfort," which was written by a Guild member in South Carolina, and the following experiences of units over the country, show how the Guild is demonstrating brotherhood.

"Our unit has a plan set up to organize a Guild in the Negro Methodist Church near by" (Texas).

"Our four Guilds had a very interesting and worth-while meeting in the little bowl of our picturesque park. Each unit contributed toward the program." One of the four included the Nyssa (Oregon) unit of Japanese Guild members (Idaho).

"We have a new unit in our Negro church. Their pastor's wife started them, and then they called me in to help them. I was the only white person there. It was a very interesting meeting and I expect to go again" (California).

"We have one colored unit in our city. Recently they entertained my unit in the lovely home of one of their members. Everything was well planned, programs and decorations bearing out the theme, 'Good Will to All.' By the time our girls laid aside their wraps everyone was 'color-blind.' This was a high-light meeting for each group" (Indiana).

"The most interesting thing we have done this year is to help organize a Guild in the Negro church in our town. We met with them in their church first and then they met with us" (Louisiana).

Miss Margaret Dodd

ELECTED AT BUCK HILL FALLS

Miss Margaret Dodd, who has been serving very acceptably as the office secretary of the Wesleyan Service Guild ever since the office was moved from Evanston to New York, N. Y., was elected on December 11, at the Board of Missions and Church Extension annual meeting, to the position of assistant to the Division secretary of the Guild.

Miss Dodd is a graduate of Randolph-Macon Woman's College, the daughter of a minister in the New York East Conference, and is unusually well qualified for this office. When her father's appointment was changed to another district last spring, she resigned as district Guild secretary and was soon elected to the same office in the new district.

Her new work will give her greater responsibility in the office and send her into the field in this emergency to enlist more employed women in the work of the church through the Guild.

STANDING COMMITTEE

In connection with the annual meeting of the Board of Missions and Church Extension at Buck Hill Falls, the Executive Committee of the Standing Committee met for the week end, December 3-5, 1943. Everyone was gratified by the reports showing how the Guild giving to the work of the Woman's Division has been steadily increasing during the quadrennium; at the closer relationships evident between the Guild and the Woman's Society; and for the larger service the Guild is rendering the church because of its direct contact with both young and mature employed women in industry, as well as business and the professions. There are places where, because of Sunday work, the Guild is the only contact employed women have with the church.

Every dollar sent through the regular channels by Guild members either for the regular budget or for supply work and emergency needs, such as those in China today, raises Woman's Society of Christian Service receipts for both district and conference.

After the war many employed women who are Guild members today will leave their gainful occupations and transfer their membership to the Woman's Society. The Executive Committee stressed the responsibility of each local unit for filling the Guild ranks with the young employed women who are just starting their careers, as well as the mature unchurched women.

Program Suggestions for April

By Juanita Brown

Topic: Social-Evangelistic Work in China

THIS program is tied right in with the others we have had this year, although this month we find ourselves in China. In February we saw how students of various nationalities are singing the Lord's song in the American schools of the Woman's Division of Christian Service. In March we listened to the voice of women throughout the world as they are calling for a better world. Today we are to consider what Christian Chinese in Western China—Free China—are doing to help create a new world order. How can they "sing the Lord's song" after seven years of war? Or can they sing at all—now? Our program today will answer these questions.

Invitations.—Only a little originality is necessary in order to make attractive invitations for the April program. Whatever form they may take, the central idea should be the fact that the Lord's song is being sung in China today. Some of the wording might be: "Come, Hear the Lord's Song in China in 1944," or "How Is China Singing the Lord's Song?" or "The Lord's Song—China—1944."

The Setting.—A map of China, or the world map of the Woman's Division of Christian Service, should be at the front of the room. The presence of the flag of the China Republic would also add atmosphere. Tiny individual flags for favors could be made easily.

The Topic.—The leader for this program should announce the subject before the first hymn is sung.

The Theme Hymn.—As the theme hymn for 1944 (see page 2 of the program booklet) is suggested for use in this program, the pianist should be familiar with it prior to the time of the meeting. This is a beautiful hymn. The words are particularly appropriate for our time, and the music is unusually pretty and colorful, even if a little difficult at first. The learning of this hymn should be a rewarding undertaking.

The Service.—The worship service and the talks suggested for April form a unit. Both are on China, and through personal testimony, prayer, poetry, and song indicate how Christian Chinese have sung and are continuing to sing the Lord's song.

The Chinese hymn (at the top of page 12 of the worship booklet) suggested for a meditation, should be read well, and rather slowly. It is full of aspiration and offers opportunity for real worship. If the following five brief prayers by Chinese (suggested in the worship booklet), seem unnatural, or unreal when used by Western Christians, in their place a member of the society may offer an original prayer.

Varying the Program.—If all the program in the book is used, the leader should explain in her introductory remarks just before the talks that this program seeks to indicate how the message of Christ is being told and how the abundant life he came to bring is being realized in West China today. Chinese students, missionaries, and native fathers and mothers, particularly in rural communities, are singing the Lord's song of Christian experience, of good-health habits, of nutritious meals, of awakened minds that are learning to read and write. "Ginling Students Write a New Chapter in Rural Education," "Other Students in Rural Work," and "Social-Evangelistic Work in Other Areas," may form three different talks. The leader may conclude this feature of the program by indicating what some of the signs of promise are. (See page 32 of the program booklet.)

A suggestion for poster and invitations for April meeting

Some of the stories told by "Gripsholm" missionaries could be also used. (See pages 6, 7.)

If a briefer program is desired than the one suggested in the booklets, for talks use only the topic, "Social-Evangelistic Work in Other Areas," and one or two of the "stories" on pages 6, 7 of the February issue of THE METHODIST WOMAN and in the March *World Outlook,* which have been told recently.

The talks, or stories, may be made *after* the singing of the hymn suggested in the center of page 12 (of the worship booklet) and *before* the prayers.

If a briefer service than the one suggested in the worship booklet is desired, the Call to Worship (the responsive reading) may be omitted. Or it may be read by one person, if using it responsively seems impracticable, and the hymn, "Come, Thou Almighty King," may be omitted.

Additional Resource Materials

Visual Aids (order from Department of Visual Education, 150 Fifth Avenue, New York 11, N. Y.)—

16mm. SOUND MOTION PICTURES: "The Rebirth of a Nation," showing modern China and something of the work of the church there. (Showing time, 30 minutes; service charge, $3.)

KODACHROME LECTURES (52 slides, 2″x2″): "China's Changing West," a picture of important changes taking place in western China. (Service charge, 75 cents.)

STEREOPTICON LECTURES (3½″x4″): "China's Changing West"—see previous description. (Service charge, $1.)

16mm. SILENT MOTION PICTURES: "From Shanghai to Chungking," two reels—a trip up the Yangtze River and the work of Methodism in West China. (Service charge, $1.)

Articles in **The Methodist Woman**—

"New Uses for Ancient Ancestral Halls," June, 1942, page 14; "North China's Centralized Work," December, 1942, page 6; "Willing to Spend and Be Spent," June, 1943, page 4; "The Woman's Society of Christian Service in China," June, 1943, page 15; "Education for Women in War-Torn China," September, 1943, page 6.

Articles in **World Outlook**—

"3,600 Missionaries Serving in China," January, 1942, page 14; "The Helping Hands of Changli," March, 1942, page 39; "Co-operation in West China," March, 1942, page 46; "China's Sun Rises, Too," May, 1942, page 18; "Women of China Today," August, 1942, page 27; "New Ideas for a New Year in China," September, 1942, page 12; "A Glimpse Into West China," September, 1942, page 34; "I Return to China," February, 1943, page 10; "Learning for Living," November, 1943, page 15.

Delegates to General and Jurisdictional Conferences

(*Continued from December Issue*)

Northeastern Jurisdiction

Pittsburgh Conference—General Conference: Miss Elizabeth Lee, 150 Fifth Ave., New York, N. Y.; Mrs. H. S. Metcalfe, 6632 Fifth Ave., Pittsburgh, Pa.

Southeastern Jurisdiction

Alabama Conference—Reserve to Jurisdictional Conference: Mrs. C. H. Cowart, Troy, Ala.

Memphis Conference—General Conference: Mrs. S. Homer Tatum, Alamo, Tenn.

Mississippi Conference—Jurisdictional Conference: Mrs. Paul Arrington, 1735 Piedmont Ave., Jackson, Miss.; Mrs. M. F. Mahaffey, Prentiss, Miss.

North Alabama Conference—General Conference: Mrs. Frank Bell, 5333 Fifth Terrace, S., Birmingham, Ala.

North Carolina Conference—General Conference: Mrs. E. L. Hillman, 728 Eastern Ave., Rocky Mount, N. C.
Jurisdictional Conference: Mrs. W. C. Chadwick, P. O. Box 567, New Bern, N. C.

North Mississippi Conference—Jurisdictional Conference: Mrs. W. H. Ratliff, Sherard, Miss.
Reserve to Jurisdictional Conference: Mrs. E. M. Sharp, Aberdeen, Miss.

South Georgia Conference—General Conference: Mrs. C. C. Sapp, 519 Pine St., Albany, Ga.

Tennessee Conference—Jurisdictional Conference: Mrs. E. W. Turnley, Woodmont Blvd., Nashville, Tenn.

Virginia Conference—Reserve to Jurisdictional Conference: Mrs. R. M. White, 1619 Park Ave., Richmond 20, Va.; Mrs. Lee Britt, 401 Main St., Suffolk, Va.

Western North Carolina Conference—General Conference: Mrs. C. C. Weaver, 898 Lynwood Ave., Winston-Salem 5, N. C.
Jurisdictional Conference: Mrs. W. F. Redding, 358 Hills St., Asheboro, N. C.
Reserve to Jurisdictional Conference: Mrs. E. L. McKee, Sylva, N. C.; Mrs. W. C. Hammar, Asheboro, N. C.

Central Jurisdiction

Louisiana Conference—Reserve to Jurisdictional Conference: Mrs. Fannie B. Washburn, 635 France St., Baton Rouge, La.

Southwest Conference—General Conference: Mrs. T. J. Griffin, 249 Walnut St., Hot Springs, Ark.
Jurisdictional Conference: Mrs. M. F. Strong, 3700 W. Twentieth St., Little Rock, Ark.
Reserve to Jurisdictional Conference: Mrs. Z. R. Fields, Hughes, Ark.

West Texas Conference—Jurisdictional Conference: Mrs. M. M. Brown, Lockhart, Texas; Mrs. K. W. McMillan, 1061 E. Rosedale, Blvd., Ft. Worth 3, Texas.
Reserve to Jurisdictional Conference: Mrs. Waiters.

South Central Jurisdiction

Central Texas Conference—General Conference: Mrs. Gid J. Bryan, 904 W. Chambers St., Cleburne, Texas.
Jurisdictional Conference: Mrs. George Peyton, 308 E. Rusk St., Mexia, Texas; Mrs. B. B. Wedemeyer, 1304 N. 15th St., Waco, Texas; Miss Mary Moody, Temple, Texas.

East Oklahoma Conference—General Conference: Mrs. Redmund S. Cole, 1317 S. Owasso, Tulsa, Okla.
Jurisdictional Conference: Mrs. V. K. Chowning, 207 S. Sixth St., Okemah, Okla.

Little Rock Conference—Jurisdictional Conference: Mrs. H. King Wade, Hot Springs, Ark.
Reserve to Jurisdictional Conference: Mrs. A. R. McKinney, 2604 Olive St., Texarkana, Ark.

North Texas Conference—General Conference: Mrs. W. O. Jordan, 813 Sunset, Dallas, Texas.
Jurisdictional Conference: Mrs. C. M. Simpson, 401 Church St., Sulphur Springs, Texas.

Northwest Texas Conference—General Conference: Mrs. C. A. Bickley, 1917 Twentieth St., Lubbock, Tex.
Jurisdictional Conference: Mrs. C. M. Randal, Seymour, Tex.
Reserve to Jurisdictional Conference: Mrs. Nat G. Collins, Abilene, Tex.

Southwest Texas Conference—General Conference: Mrs. C. A. Barr, 415 W. Fifteenth St., Austin, Tex.
Reserve to Jurisdictional Conference: Mrs. S. L. Batchelor, 1137 W. Ashby, San Antonio 1, Tex.; Mrs. R. R. LeMaster. Goliad, Tex.

Texas Conference—General Conference: Mrs. J. W. Mills, 2434 Liberty Ave., Beaumont, Texas; Mrs. C. T. Schaedel, 2304 Cottonwood Ave., Bay City, Texas.
Jurisdictional Conference: Mrs. W. W. Fondren, care of St. Paul's, Houston, Texas; Mrs. J. F. Kidd, Elkhart, Texas; Mrs. W. G. Yarbrough, Tatum, Texas.
Reserve to Jurisdictional Conference: Mrs. Geo. Davison, Texas.

West Oklahoma Conference—General Conference: Mrs. Earl Foster, 825 N. W. Forty-first St., Oklahoma City, Okla.
Jurisdictional Conference: Mrs. E. B. Dunlap, 1002 "B" Ave., Lawton, Okla.; Mrs. George Dismukes, 1409 Chickasha Ave., Chickasha, Okla.
Reserve to Jurisdictional Conference: Mrs. C. L. Chase, 1609 N. W. Seventeenth St., Oklahoma City, Okla.

In Memoriam

Just as the paper goes to press, a telegram from Mrs. J. D. Bragg gives us the sad news of the death of *Mrs. Charles C. Selecman,* wife of Bishop Selecman, of the Oklahoma City Area, South Central Jurisdiction. Mrs. Selecman passed away at the Methodist Hospital in Dallas, Texas, after several months' illness, on December 28. She had been influential in student groups, especially through the years when her husband was connected with the Southern Methodist University. Our sincerest sympathy and prayers go out to Bishop Selecman and his family in this grave loss.

Word has just reached us of the death of the *husband* of Mrs. Franklin Reed, Westfield, New Jersey, and also of the death of her *mother.* Mrs. Reed is the recording secretary of the Northeastern Jurisdiction and vice-president of the World Federation of Methodist Women. Methodist women share in the sorrow of this splendid church leader.

Mrs. Helen D. Evans, of Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, passed away quickly on November 7, 1943. She would have reached her eighty-sixth birthday in January. Mrs. Evans was graduated from Scarritt Training School, Kansas City, Missouri, and Bethany Hospital, Kansas City, Kansas, and served as a deaconess under the former Woman's Home Missionary Society in the Baltimore Conference until her retirement to Ocean Grove twenty-three years ago.

Word of the passing of three of our retired deaconesses has just come to us. *Miss Carrie M. Dickerman,* who lived at Alhambra Terrace, Alhambra, California, passed away on November 29, 1943, in the Methodist Hospital of Los Angeles. Miss Dickerman spent her active years of service in New York City, with the exception of two years as Travelers' Aid worker in Boston. She served the Church of the Saviour and Park Avenue and John Street Churches, New York, N. Y., from which appointment she was retired in 1930.

Miss Alice M. Fulton, of the Methodist Home for the Aged, Mt. Lebanon, Pittsburgh, Pennsylvania, retired from active deaconess life in 1929, after having spent a

number of years as a parish worker in the city of Pittsburgh. The date of her going home is November 5, 1943.

Miss Della Howard, who made her home with a sister in Wapakoneta, Ohio, spent her active deaconess life in Cleveland and Coschocton, Ohio, and at Taylor University, Upland, Indiana.

Word has just come of the death of *Mrs. D. Marie McDonald,* a home missionary, at the home of her daughter, Mrs. Faye Stanchmore, in Los Angeles, California. Mrs. McDonald entered the work of the Woman's Home Missionary Society in 1921 as a teacher at Sager-Brown Home, and later became the sewing teacher and then the superintendent at Peck Hall, New Orleans, Louisiana. In 1939 she was transferred to Thayer Hall, Clark University, Atlanta, Georgia, as superintendent. When that school became Clark College and was moved across the city as a part of the university system, she served as dean of women. In 1943 illness prevented her from continuing her work.

Mrs. McDonald was a well-balanced leader of youth, guiding them with wisdom and a good share of common sense. Always loyal to the work of the Woman's Societies, she held many offices of leadership in the Louisiana and Atlanta Conferences, and during the last year at Clark gave much time to promotional work in the community.

Miss Frances Stevens, Baltimore, Maryland, in her ninety-first year, was called to her Heavenly Home on December 14, 1943. When her mother retired as corresponding secretary of Baltimore Branch, mother and daughter were sent to the celebration in India of the founding of woman's work.

Lucy W. Sullivan, a retired missionary of the Woman's Division of Christian Service, died in Bareilly, India, December 3, 1943, in her ninetieth year of life and her fifty-fourth in India. She was born in Dayton, Ohio, February 19, 1854, and was sent to India by Cincinnati Branch of the Woman's Foreign Missionary Society in 1889. Her first service was in the plains of North India, in Lucknow and then Muttra, but she loved the hills and to their people she gave much of her life. Upon her retirement in 1923 she became hostess at The Deodars, a vacation home for missionaries in Almora, and she continued to spend her winters there until three years ago. Her going has removed another of the pioneers, whose long life had been a blessing to hundreds of friends.

A deaconess, *Sister Julia Gross,* passed away Thursday, December 23, 1943, at Bethesda Hospital, Cincinnati, Ohio. A graduate of that hospital and trained for kindergarten and nursery school work, she gave her thirty-six years of service as supervisor in the Emanuel City Mission-Nursery, in Cincinnati, retiring from active service in 1936.

In letters received from Sister Julia, she wrote: "The deaconess work has been such a blessing to me; every moment spent in this service has been a blessing to my heart and if I had my life to live again it would still be that I might serve Him. I am sending this check as my Thanksgiving offering. I am so grateful for all the blessings the Lord has bestowed upon me. He has supplied all my needs according to his promises."

Miss Louise E. Gill, deaconess, died suddenly December 27 at the Cleveland Deaconess Home, Cleveland, Ohio, where she had spent nearly forty-two years in deaconess work. She would have retired in 1945. So near the end of her long years of service, she was active up to the last minute. Miss Gill served many churches and was beloved by the people in every parish she served.

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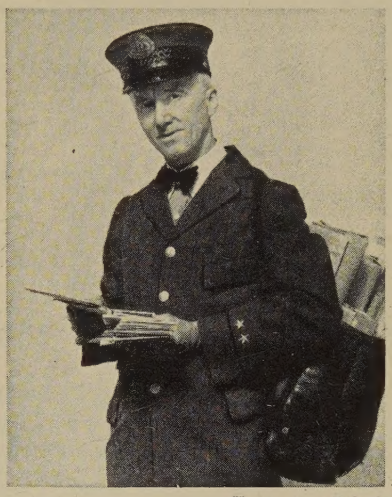

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